

For the KING

And both Houses of

PARLIAMENT.

For you (who have known Sufferings) now (in this the day of your prosperity) in the Fear and VVisdom of God, to read over and consider these Sufferings of the People of God in scorn called Quakers, which they have suffered in the dayes of the Common-wealth, and of *Oliver* and *Richard Cromwel*, and which they now suffer in your day for Conscience sake, and bearing Testimony to the truth, as it is in Iesus.

For which there have suffered Imprisonments, Stockings, Whippings, losse of goods and other abuses, which is hereafter more at large exprest ; Together with the causes wherefore they have Suffered, and still do suffer. } 3179. Persons.

And there lies yet in Prison that were committed in the Names of the Common Wealth, and of *Oliver* and *Richard Cromwel* that we know of. } 79.

Also there hath dyed in Prison in the Common Wealth, and *Olivers* and *Richards* dayes. } 32. Persons.

And there is Imprisoned in the Kings Name since his Arrival, one whereof dyed in Prison. } 177. Persons.

So there is at present in Prison in all we know of. } 256. Persons.

And besides the meetings are daily broken up by men with Clubs and Arms (which peaceably meets, according to the people in the Primitive Times, and are thrown into Waters, and trod upon, till the very blood gush out of them, by rude people, the number of which meetings that have been broken up, can hardly be uttered.

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And this we would have of you, to set them at liberty that lies in Prison, in the Name of the Common Wealth, and of the two Protectors, and in the Kings Name, for speaking the Truth and for good Conscience sake, who cannot lift up a hand against you nor no man; and that our meetings may not be broken up by rude people with their Clubs, and Swords, and Staves, who peaceably meet together in the Fear of God to Worship him.

And one of the greatest things that we have suffered for is, because we could not Swear to the Protectors and all the changeable Governments, and now are we imprisoned because we cannot take the Oath of Allegiance.

And now if our yea be not yea, and nay nay to You and all men upon the earth, let us suffer as much for breaking of that as for breaking an Oath, for we have suffered these many years both in Lives and Estates under these changeable Governments, because we cannot swear, but obey Christs Doctrine, who Commands, we should not swear at all, *Mat. 5. James 5.* And this we Seal with our Lives and Estates, with our yea and nay, according to the Doctrine of Christ.

Hearken to these things, and so consider them in the Wisdom of God, that with it such Actions may be stopt, thou and you that have the Government that may do it.

We desire that all that are in prison for conscience sake may be set at Liberty, and for the time to come, they may not be imprisoned for Conscience and the Truths sake, and if you question the innocency of their Sufferings, let them and their Accusers be brought up before You.

L O N D O N.

Printed for Thomas Simmons, at the Sign of the Bull
and Mouth near Aldersgate, 1660.

THE JOURNAL OF THE
PROCEEDINGS OF THE
GENERAL ASSEMBLY OF THE
STATE OF NEW YORK
Held at Albany, on the 1st day of January, 1860.

IN SENATE,
January 1st, 1860.

REPORT
OF THE
COMMISSIONERS OF THE
LAND OFFICE,
IN ANSWER TO A RESOLUTION
PASSED BY THE SENATE,
MAY 18, 1859.

ALBANY:
PUBLISHED BY
J. B. LEECH,
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PRINTED FOR J. B. LEECH, at the Sign of the Gun,
and at the Sign of the Anchor, 1860.

To the READERS.

Friends, you that are the Heads and Rulers, and Makers of Laws, and Magistrates in all these Dominions, We desire you with consideration to Read these things over, and if there be any Mercy in You to consider these things, and how long we Suffer, and was alwayes Sufferers under the Powers before You, we have been a Suffering People, and how we have been struck with Armed and Weaponed men, several and divers Weapons, and Stoned and yet have never struck again, nor never threw stone again; now such Fighters and Strikers may not boast of a great Conquest, Neither is it becoming to a man nor to them that professes the Name of Jesus that hath thus turned against us, neither is it commendable nor of a good Report nor Savour, for them that be right Men would judge such things; And again, besides our Houses broken to pieces, our Goods spoiled, and we haled before Courts and Magistrates, our Windows and Houses broken up, our Friends banished from Place to place, and thrust out of Towns and Places, and not suffered to come to their Wives, and likewise Women thrust away from their Families, as you may Read in this following Declaration, which is sad, and a grief that ever any such things should be found amongst any that professe the Name of Jesus; Therefore these things are given to You, that all things may be restored in Righteousnesse, Truth, and Equitie, and that Violence, Cruelty, and Oppression and Injustice, and Injurious persons, and the Jaws of the wicked and the Violence of men may be stopt, that Truth and Righteousnesse may run down your Streets, and that set up, that you may be a praise to them that doth well and wishes your welfare and the peace of all men, that the Rod may not be laid upon the Righteous, and the Sword turned backward, but to the evil doers you may be a terrour, and that you may distinguish between them that the Law is made for, and that it is not made for; and that the People of God may not be persecuted that Worship God.



Here

To the Readers.

Here is a Declaration of the great and cruel Sufferings and Martyredom that the Elect People of God (before the World began) in scorn called Quakers, have suffered and at present do suffer by the Professors (of the World) of the form of Godlinessse but denies the Power thereof, who from them have turned away, which to the KING and the PARLIAMENT who are the present Rulers and Governours of these Dominions are to be Read, that they consider & may remove Oppression and Persecution, & do Justice to the Innocent, that revengeth not themselves, neither lifteth up a hand against anyone, who commits their cause to the Lord to plead, least the Lord sweep you away, as he hath done them that went before you, that heard not the cry of the Oppressed, who have been as the sheep for the slaughter, all the day long killed and buffeted, who have given their Backs, Cheeks, and Hair, to every one that would smite them and pluck it off, who have been in the deep Sufferings all a long, and had no helper in the Earth, but their lives from it hath been taken, Snares, Bonds, and Prisons in all Places attends them, yet they have learned the lesson in all these Sufferings and Conditions, to pray to the Lord to forgive their Enemies; And who have kept their Integrity, and Fervencie, and Sincerity, and abideth in the Doctrine of Christ, that Commands them so to do.

A
DECLARATION
of some of the
SUFFERINGS
OF THE
People of God
CALLED
QUAKERS.

FRIENDS,



lay these sufferings before you who have known sufferings, and been exercised therewith, for you in this the day of your prosperity, in the Fear of the Lord and his Wisdom, to read over and consider the sufferings of the People of God, who have suffered all along in the dayes of the Common-wealth, and of the two Protectors, and now suffers in the Kings Name, for Christ and his Truths sake, and for obeying his commands.

And we have suffered all along under these changeable powers before you, our meetings have been broken up, our houses pluckt down, our windows broken, and pulled out of our Meetings, and cruelly abused, knockt down, and stones and dirt thrown at us, and have suffered cruel mockings, and shameful reproaches, and many whipt, stockt, and laid in Irons, and Dungeons, and nasty Straw, and prisoned till death, and some put to death in these Dominions, and the onely thing hath been for the speaking of the truth, and warning people of the day that is come upon them (yea, many in sackcloth and ashes) who would not hear nor regard, whose day of visitation is over.

And there hath suffered for Conscience sake and the Truths sake (the causes being hereafter expressed) the number of 3179.

1. For meeting together in the Fear of the Lord, as the Saints did in the primitive times, and exhorting one another, and building up one another, and praying together in their several houses, as the Apostles did from house to house, have been beat, imprisoned, and not suffered to pray together as *Daniel* did, but pluckt us up by the hair of the head when we have been at prayers; and some have been stockt and whipt,

and others their Horses taken from them, and some fined and imprisoned, some until death, and some knockt down and left for dead, others drag'd on the ground by the hair of their heads and cruelly beaten and trod upon, their cloaths rent, and blood shed, not sparing women with Child, nor old age, the number of 827 persons.

And they broke up our Meetings in the Common Wealths and *Olivers* time, under pretence, that we plotted to bring in *Charls Stuart*; and now he is come in, they are broken up by some of your Magistrates, under pretence that we are against the King, but we are in that which cannot lift up a hand, nor plot against him nor no man, by which we see all things, and have unity with God, and meets together to worship him in the Spirit and Truth, and thus are we deprived of it, by many who have been against us, as much formerly as now, who if they were tryed, they are neither Friends to themselves, nor to God, nor the King, who will not let us have so much liberty as Ballet fingers and such as use playes, nor let us meet to pray together, and build up one another in the Holy Faith, which was the command of the Apostle to the Saints in the Primitive times, for which practice have we suffered all along, as sheep for the slaughter, and as such as have no helpers in the earth, whose lives from it are taken: And our sufferings has been also great in *Scotland, Ireland, Virginia, and New England*, the number of Sufferers and multitude of which sufferings and meetings which have been broken, are to large, hardly to be mentioned or numbred.

2. And for not going to the publick worship, many have been fined and imprisoned, and their goods taken from them; Now where do you ever read that ever the Jews or Gentiles ever fined the Christians for not coming to the Temple at *Jerusalem*, or the Synagogue, or *Dianas Temple*? Nay, is it not worse then the *Turks* paying their Sessments and Taxes? May they not have their liberty there to meet together to Pray and Worship God? ye men of understanding consider this.

3. And for warning people to repent (in the Markets and other places) of their sin and wickednesse, have been whipt, stockt, and put in Fetters and Irons, and some imprisoned, the number of 516 persons.

4. And for not swearing, as Christ commands they should not swear, for obeying his Doctrine, and keeping to yea and nay in their Communications, according to his command, have been Stockt, Whipt, Fined and Imprisoned, and suffered the losse of their goods 218 Persons.

And we have suffered under pretence of being Papists and Popishly affected, and our Friends have suffered for going beyond the Seas to declare against the Papists, *George Baily* imprisoned till death in *France*, one *John Love* imprisoned till death in the Inquisition in *Rome*, and *John Parrot* lies there yet in Prison to finish his Testimony for the Truth and against Idolatry, and yet the Oath of Abjuration hath been rendred unto us to make a prey on us, knowing that our Principle was, that we could not swear no manner of Oath, for which cause we have suffered in our Lives and Estates, and now the Oath of Supremacy and Allegiance is rendred to us against the Pope, to make a prey upon us that knows our Principle is against the Papists, that knows our Principle that we cannot swear at all no Oath, but keeps to yea and nay in our Communications, according to Christs Doctrine, who declares against all Popery and the Supremacy of it; Now if our yea be not yea, and nay nay so found to you and all men upon the earth, then let us suffer for breaking of that, as much as for breaking an Oath; and besides very illegally is that Oath put to us, as you may see in the examining of the manner of their putting it to us.

5. For not paying towards the repair of Steeple-houses, and for not paying Clerks wages, have had their goods spoiled, strained, and taken away above treble the demand, 255, which is worse then ever we read of the Jews or Gentiles, that ever they made the Christians do, to repair *Dianas Temple*, or the Jews Synagogue or Temple, that they fined them, and took their goods for not doing so.

6. For visiting Friends in Prison, and carrying them necessaries that lay in nasty Straw and Dungeons, Fetters and Irons, lockt up, beat and bruised their bodies like jellies, have been imprisoned and beat, and some whipt and stockt, others fined and their

their goods taken away, and some sent away with passes, as wanderers, bonds, though Persons of Estates, and some have had their goods taken and even imprisoned besides for entertaining of their friends, which is worse then the heathen did to the Apostle, who suffered his acquaintance to come to him and visit him, and he taught in his own hired house in Rome, where the Seat of the Emperour was; and worse then ever we read the Heathen and the Jews did to the Christians in the Primitive times; and therefore what can be paralleled with this Generation, for it is for Truth and not for evil doing for which we suffer, and for bearing witness to the Truth; Therefore ye men of Reason and of Understanding, consider these things that there may be a restraint of violence and not of virtue, but that virtue may be cherished.

Few minds the sufferings of the Saints and the afflictions of Joseph, but the Apostle said, *Them that will live godly in Christ Jesus, must suffer persecution*, them that have been our greatest Persecutors, have been the greatest in the form of Godliness, but denied the power.

7. And for not paying Tythes for Conscience sake, that bears Testimony to the everlasting Priesthood, that ends the first, that takes Tythes, who redeems out of the earth, have suffered long and tedious Imprisonment, besides the losse and spoil of their goods while at the same time their bodies have been kept in prison in those holes and nasty Dungeons, 918. and some have suffered as aforesaid for small summs, as four pence, twelve pence, eighteen pence, and two shillings, and for about 706. pounds 8. shillings and 11 pence demand for Tythes, the Priests and others have taken 3000 pound 3 shillings and eight pence, and some of them have not been contented with treble damages, but some of them have taken ten times more then their pretended due hath been, which we never read that so many did suffer in the Apostles and primitive times for not paying tythes to the Jewish priesthood (which Christ ended and tythes,) or to the Gentiles, as we have done in our age within this nine or ten years, nor in all these heads of particulars above mentioned, though many of the Martyrs we believe have suffered for not swearing, and not paying Tythes since the Apostles dayes, by them who are called Christians, as you may read in the book of the Martyrs, that suffered and bore their Testimony to the life of Jesus, which used the word Thou to a single person, ~~and could not~~ ~~as we~~ ~~as we~~ for Conscience sake, and cannot give men the honour below, and though we would have all men clothed with that honour which is from above, and we have all men in esteem, and would have them be saved and come to the knowledge of the Truth.

Imprisoned in the Kings name,

Because for Conscience sake they cannot swear, as Christ commands they should not swear, but keep to yea and nay in their Communications, 74 persons.

Hartford-shire.

Richard Martin. } Committed to prison the ninth of the fifth moneth, 1660.
Edward Fag. } the cause was, they were summoned at a Sessions to appear as
Thomas Sellet. } Jurors which they did, and were willing to serve their Country, but because they could not swear, the Court fined them five pound each of them, and to lie in prison until they paid it, one James Cooper being the chief Judge of the Court.

Oxford-shire.

Thomas Goodaire. } Committed to Prison the fifteenth day of the seventh month
Benjamin Staples. } 1660. by Sir William Walter (so called) and Sir Thomas Pennington because for conscience they could not swear, and the Oath of Allegiance being tendered to them the second time, for refusing again to swear, the said William Walter being Judge, with the rest of the Bench passed this sentence a-

against them following: You are out of the Kings protection, and all your Lands, Goods and Chattels are forfeited, and to be seized upon for the use of the King, and you are to remain in prison during the Kings pleasure.

Cheshire.

Alexander Parker imprisoned in Chester common Goal, because for Conscience sake he could not take the Oath of Allegiance, &c

Twenty of these following were committed to the common Goal in Chester (because for Conscience sake they could not take the Oath of Allegiance) the eighteenth of the eighth moneth, 1660. by Grosvenor and Peter Dutton called Justices.

William Thomliffon.
Richard Thomliffon.
Randle Coxton.
Randle Hare.
Thomas Taylor.
John Maddocks.
John Badly.
William Hill.

John Parker.
Roger Smith.
Owen Painter.
John Newton.
Richard Thomliffon.
Henry Morcy.
Ed. Ailion White.
William Lake.

John Maddock.
Thomas Probbin.
Robert Prichard.
Roger Andrews.
John ap Urian.
Roger ap Urian.
William Matthews.

Glamorgan-shire.

Twenty of these following were taken out of a peaceable meeting, and had before the Governour of Cardiff, and the rest of them called Justices, who profered them the Oath of Allegiance, and because for Conscience sake they could not swear, they are committed to prison in Cardiff, with the other two, and there remains.

Edward Edwards.
John Richard.
Toby Hody.
Rowland Thomas.
Matthew Jenkin.
James Thomas.
Thomas Ibb.

William David.
Perc. Robert.
Jenkin Evan.
James Lewis.
John Mayo.
Walter William.
Morgan Harvy.

John David.
Thomas Roberts.
Evan Phillip.
William Harvy.
William Moor.
Thomas Williams.
Francis Gauler.
Richard Adams.

Wilt-shire.

Thomas Troud of Dinton being summoned to serve in a Jury at the last Affizes at Sarum, he did appear, intending to do the said service, as truly and justly as the Lord should enable him, but refusing to take the Oath, was fined ten pounds, and committed to prison in Fisherton Anger, and there remains.

Cumberland.

John Bewly committed to the Goal in Carlisle the nineteenth day of the seventh moneth, 1660. by John Eylonly, and John Deuton called Justices, because for Conscience sake he could not swear.

James Adamson committed to the aforesaid Goal, by him called Sir Francis Sawkeld the seventh day of the eighth moneth, 1660. because for Conscience sake he could not swear.

William Leithwait committed to the aforesaid Prison, by the said Francis Sawkeld the same day, the cause was, there being a great contention about James Adamsons words, which he had spoke to the Justice (between the Justice and the people, the said William standing by said, take heed of adding to his words, at which the Justices Clerk swore, so William said to the Justice, if justice were rightly executed, it would take hold on swearers, then said the Justice laughingly, well, ile take ten groats of him another time, then the swearing Clerk spoke to the Justice to proffer William the

the Oath of Supremacy, &c. And because he said he could not break the Command of Christ, who saith *Swear not at all*, he was committed to Prison as aforesaid; and there remains.

Northampton.

Daniel Wills, George Robinson, William Atton, All committed to *Northampton Goal* in the Seventh Month, 1660. Because for Conscience sake they could not take the Oath of Allegiance, &c.

Lancashire.

John Lawson, William Gibson, James Smith, Imprisoned in *Lancaster-Castle*, because for Conscience sake they could not take the Oath of Allegiance.

Surrey.

Thomas Patchen, and Henry Gill, Imprisoned for not swearing, by *Daniel Harvey, Adam Brown, and Nicholas Carew*.

Berkshire.

Henry Hedges, John Giles, Humphrey Knowles, Leonard Cole, Andrew Pearson, All in Prison in *Reading Goal*, because for Conscience sake they could not take the Oath of Allegiance and Supremacy.

Cornwall.

John Kirton, Edward Angier, Imprisoned in *Lanceston*, because for Conscience sake they could not swear:

Pembrookshire.

Thomas Barret, David Gibbon, James Picton, Imprisoned by one called *Sir William Murton*, and one *Simon Degg*, because they could not take the Oath of Allegiance and Supremacy.

Thomas Symins, Hugh Symins, Committed to Prison by *James Lloyd*, and *James Bowen*, called Justices, upon the complaint of one *Jenkin Lewis* Clerk, that they had neglected the Parish-Church for one whole year, the Oath of Allegiance and Supremacy was tendred to them, and because for Conscience sake they could not swear, they were sent to Prison.

William Bateman, Morgan Eynon, Henry Reely, Committed to Prison, because they could not take the Oath of Allegiance, &c.

Norfolk.

Robert Alling of Buxton, the 24th of the Sixth Month, 1660. Committed to Prison, because he could not swear, nor put off his Hatt, by one *Francis Cory*.

Middlesex.

Edward Bylling, Steven Hart, Richard Hills, Imprisoned, because for Conscience sake they could not take the Oath of Allegiance, & *Supremacy*

These following are Imprisoned for not paying Tythes, who bears Testimony to the everlasting Priest-hood that ends the first that takes Tythes, who Redeems out of the Earth.

Hartfordshire.

Matthew Harold, Samuel Rad, both Committed to Prison on the Twelfth day of the Eighth Month 1660. by *Nathanael Stratton*, Under-Bailiff to *William Crosse*, by the Order of *Ralph Sadler* Impropriator in the same Parish, one of them for the tythe of 7 Acres of Corn, the other for the tythe of 3 Rudes of Barley.

Thomas Wood, Iohn Barfoot, Committed to Prison the 21st day of the 5th Month called *July*, in the year aforesaid, by Order from *William Clerk*, who Rented the tythes of *Roger Elbrow*, Priest of *Widford*; and the said Clerk caused to be

taken from the said *Thomas VVood* goods worth 20^l. for the Tythes of 12 Acres and a half of Corn, most of it Barley and Pease; and from *Iohn Barfoot* was taken Three Pounds-worth of goods, and their Bodies still kept in Prison.

William Staly, of *Much Munden*, committed to prison at the suit of *Ralph Sadler* Impropiator, the 21 day of the 8th Month, 1660. for the tythe of Two Acres of Barley.

Edward Brocket, of *Hitchon*, Imprisoned the 18th day of the fifth Month, 1660 for Tythe, by a VVarrant from *William Russell*, called Earl of Bedford.

John Roberts of *Hitchen*, Imprisoned the 25th of the same Month for Tythe by the same Order.

Somersetshire.

Richard Adams of *Lymington*, Imprisoned the Tenth day of the Sixth Month, 1660. by Warrant from *William Lacy* Sheriff, at the suit of *Robert Brayn* Priest of *Lymington*, for not paying him Tythes, where he lay in Prison till death.

William Parsons of *Lymington* Imprisoned the 30th of the 6th Month, 1660 at the suit of the said *Robert Brayn* Priest.

Thomas Morford, *Iohn Evans*, of *Iugsbatch* in the Parish of *Iugscomb*, were Imprisoned the 22 day of the 6th Month 1660. for tythes, at the suit of *James Masters* Priest.

Julian Evans of the same, Aged near 100 years, was brought Prisoner the same day to *Ilchester* at the suit of the same Priest *Masters*. The said *Julian*, *Thomas Morford*, and *Iohn Evans*, all three Imprisoned for the tythe of one Living.

Jerome Langdon of *Queen Camel*, Aged about 67 years, was Imprisoned the 27th day of the 6th Month 1660. at the suit of *Robert Newman* Impropiator, for one Acre, being about one Load, the tythe whereof at utmost might be worth about 4^s.

William Martin of *Queen Camel*, Imprisoned the 27th of the 6th Month 1660. at the suit of the said *Robert Newman*, for the tythe Hay of about Four Acres of Meadow, worth about 4 s.

Mary Thatcher of *Queen-Camel* Widdow, Aged about 64 years, having 4 Children, was Imprisoned the 27th day of the 6th Month 1660. at the suit of the said *Newman*, for the tythe of about one Acre and three yards of ground, not worth above 6 s.

Iohn Goodson of *Merston Magna*, was Imprisoned the 17th day of the 7th Month, 1660. at the suit of *Henry Andrews*, Farmer to the said *Robert Newman*, of the tythes of *Camel*, for Pitching three parts of a Load of Beans to the Plough on the behalf of his friend *Iohn Langdon* (a Prisoner for tythes) and for no other cause as he knows, *Thomas Pitman*, and *Robert Baker* Bailiffs, with others, broke open the door upon him with much violence, and refused to take Bond of Appearance, though offered by six sufficient men, until the Bailiffs had spent 10 s. 4 d. at an Ale-house in little more than one night; then pretended they would take Bail, if he would pay the score, the which he refusing to do, was carried Prisoner to *Ilchester*.

Thomas Hurd of *Somerton*, Imprisoned the 7th day of the 7th Month, 1660. for tythes, at the suit of *William Prynn* Impropiator.

Iohn Sage of *Chewton*, Imprisoned the 20th day of the 7th Month 1660. at the suit of *Richard Kinsmel* Impropiator.

Iohn Cole and *Richard Hill* of *Furrington*, Imprisoned the 20th day of the 7th Month, 1660. at the suit of the said *Richard Kinsmel* Impropiator.

William Hagget of *Weston-Bamsfield*, Arrested the 5th day of the 7th Month 1660. at the suit of *Henry Andrews*, onely for labouring in the time of Harvest to help in the Corn of *Iohn Langdon* a Prisoner as aforesaid.

Yorkshire.

Henry Thompson of *VVeston* Imprisoned in *York Castle*, the 11th of the 8th Month called *October*, 1660. for tythes, by *VVilliam Vavasor* of *Burley* Impropiator.

Wilt.

Isaac Self of Market-Lavington, Imprisoned in *Fisherton-Anger* for tythes, by one *Iohn Mearweather* an Impropriator.

VWilliam Bartlet of the same, Imprisoned in the same Goal for tythes, by the same Impropriator, and have both remained there Eleven weeks this 20th day of the 8th Month, 1660.

Robert Hudden of great *Cbeverel*, in the same Goal, because he could not pay tythes to *Priest Gough* of the same place, and hath been a Prisoner Twelve weeks the 20th of the 6th Month, 1660.

Cumberland.

Richard Robinson, *VWilliam Rawling* *Francis Holeton*, Imprisoned in *Carlisle* for tythes, at the suit of *VWilliam Granger* *Priest*, the Second day of the 8th Month, 1660. by *George Denton* called Justice.

Iohn Potter, Imprisoned in the same Goal, the Second day of the 6th Month, called *August*, 1660. at the suit of *Iohn Hodgson*, *Rowland Hodgson* and *Alexander Hodgson*, Impropriators for tythes.

VWarwickshire.

Edward Corbit, *Iohn Corbit* and *Thomas Walker*, In Prison for tythes in *Warwick* Goal, where they have remained Ten weeks this 19th day of the 8th Month, 1660.

Glamorganshire.

Matthew Gibbon Prisoner in *Cardiff* for tythes.

Humphery Kirk, *Richard Watford* Imprisoned because they could not pay tythes.

Glostershire 3d. 6th Month. 1660.

Thomas Hill, *William Wooly* Imprisoned in *Glocester Castle*, because for Conscience sake they could not pay tythes, at the suit of one *Iohn Griffin*, *Priest*.

Francis Pinnel, Imprisoned in the aforesaid Goal, the 18th of the 8th Month, 1660. because he could not pay tythes to *Henry Heane* *Priest* of *U'veston*.

Henry Lloyd and *Iohn Cox*, Imprisoned upon a *Capias*, the 9th of the 3d Month 1660. at the suit of *Edward Bowland* *Priest*, for tythes.

Norfolk.

William Tilney, of *Bellow*, Imprisoned at the suit of *Iohn Phillips* *Priest* for tythes, the 21 of the 7th Month 1660. and remaineth a Prisoner.

Benjamin Lynes, Committed to Prison the 24th day of the 8th Month, at the suit of *Nickolas Barwick* for tythes.

Surrey.

Arthur Standbridge, Committed to Prison for tythes, at the suit of *Henry Hollowel* *Priest*.

Richard Newman Imprisoned for tythes, at the suit of *Charles Blackwel* *Priest*.

Thomas Avery Imprisoned, because he could not pay tythes to *Leonard Litchford* *Priest*.

Robert Tribe Imprisoned because he could not pay tythes to *George Vauban*.

George Brickstock committed to prison for Tythes.

Richard Web, *John Adams*, *Richard Beard* Imprisoned at the Sute of *Edward Goring* and *John Aptle*.

Nottinghamshire.

William Claytor Imprisoned, because for Conscience sake he could not pay Tythes.

Cornwal.

Richard Tregenna Imprisoned at *Bodmin* for Tythes, at the Sute of *James Forbes* *Priest*. *John Ellis* prisoner at *Pensame* for Tythes.

Westmorland.

Richard Berket, Richard Seddal, Imprisoned in the eighth Moneth, for not swearing in a Sheriffs return.

Norfolk.

John Hilton in presene sufferings because he could not swear, being summoned to serve in a Jury at a Coppy hold Court, and therefore *John Lovel* Lord of the said Court, and now Justice of Peace, commanded his Bayliffe to feize all the estate of the said *John Hinton*, which is done accordingly, to the vallue of about a hundred pound, and farther threatens to throw the said *John Hinton* his Wife and Children out of the possession which he bought and paid for, and that for no other cause, but because he could not swear, though he exprest his willingnesse to serve if he might have been accepted without an Oath.

Sussex.

Abraham Cbrickenden, Nicholas Beard, Imprisoned for Tythes, this ninth Month, 1660.

Bucks.

John Lucas and two more in *Alisberry* Goal for Tythes.

Southampton.

Twenty one taken out of a peaceable Meeting, and because they could not promise not to meet any more, were kept several dayes prisoners, not suffering their food to be brought to them, eleven of which were afterwards releast, but ten still remains prisoners.

Wilts.

Giles Shurmur, John Garner, And two more committed to prison for Tythes.

Huntingtonshire.

Francis Lambested of *Elton* imprisoned, the eighth day of the ninth Moneth, 1660. for Tythes by *John Cooper* Priest of *Elton* aforesaid.

William Griffin imprisoned for Tythes by the said *John Cooper*, the thirty one day of the sixth Moneth, 1660.

John Apthorp of *Abotsly*, imprisoned the same day for Tythes, by *John Luke* impropriator.

Yorkshire.

William Overon, John Barbar, Miles Frankland, All imprisoned for Tythes at the Suit of *Robert Hatch* Priest.

Matthew Watson imprisoned at the Suit of *Robert Ludfon* Priest.

William Norrison imprisoned, by one called *Sir William Cholmly*, for having a Meeting at his house.

Dorsetshire.

Hercules Toby and *John Butler*, imprisoned by *Edmund Butler*, the second day of the sixth Moneth, 1660. for not paying him Tythe.

Robert Ring, of *Glazen Broadford* a man of about fourscore years of age, cast into prison for the Tythe of one Acre of Corn, by *Elias Harvy* an Impropiator, the seventeenth day of the eighth Month, 1660.

Elizabeth Masters Widdow cast into Prison for Tythe, by *Elias Harvy*, the seventeenth of the eighth Moneth, 1660. whose husband hath already suffered imprisonment until death, because he could not for Conscience sake pay him Tythe to satisfie his covetous desire.

John Gillet cast into prison by *John Hodder* Priest, the ninteenth of the eighth Moneth, 1660. for not paying Tythe, to satisfie the greedy desire of that covetous hireling that never hath enough.

These following are fined and imprisoned for not putting off their Hats, and not giving men the honour below, and some for meeting together in the fear of the Lord in their several houses, as the Saints did in the primitive times, and for not paying Clerks wages.

UPon the sixteenth day of the 7th Month, 1660. there being a meeting of the Lords people (who in scorn are called Quakers) in the Town of Sberborn, consisting of about thirty persons, inhabitants of the same Town, and the Parishes adjacent (who being met together to wait upon the Lord and worship him, having no other end nor purpose in their thus assembling together) There came into their meeting one Bestel, a Schoolemaster of the same Town, with a Constable and others, who did wickedly blaspheme Gods Truth, and commanded them of the meeting to go with them to the Justices; whereupon one asked if they had an Order either from Judge or Justices, they answered, *That for Order they had none, but the Constable was a Warrant of himself;* but they said nay, and refused to go with them. Then Bestel commanded the Constable to do his Office, whereupon they pulled and haled them out of the house where they were peaceably met, and the said Bestel commanded the Constable to set one man to each of them, and so to hale and drive them along to the Justice, and after they had haled and beaten them along some part of the way, they left them; Then one demanded their Order for their thus laying violent hands on them; So one put his hand on his sword, and said, *That was their Order* (many of them having swords and staves) Then Bestel with the Constable commanded the Tithing-man to have them back again, while they themselves went to the Justices to fetch a Warrant; So they were brought to the Bayliffs house of the Town, where they were kept all night with watchmen to guard them, and the next day were had before *Winstone Churchel* (called a Justice) and others, who demanded of them, *Whether they did not know of an Order against their meeting together in a riotous manner* (thus they demanded of them, though they were peaceably met together to wait upon the Lord as the Lords people use to do) and with some other words asked them, *if they would give sureties?* which thing they could not do, being peaceable men, and having not broken any just or known Law, but onely were met together to wait on the Lord in his fear (having the word of a King, *That none should be wronged for Religion*, as long as they live peaceably) So the Constable was commanded to take them away, & a Mitimus was made, by which nine of them were sent to the County-Prison at *Dorchester*, and five more passed their words to appear at the Sessions, which was about two weeks after, where they did all appear, who being brought before the Court (of which *John Davis* sat as Judge, and with him sat *Winstone Churchel*, *Giles Strangeways*, *George Fulford* and *Thomas Baynard*, &c. called Justices) their accusation was read, wherein was many false and wicked things charged against them, which by them were never done nor spoken; Then they were called over, and the Schoolmaster likewise (who was the causer of their imprisonment, but he being not present (nor any other) to prove what was charged against them, the aforesaid *John Davis* Judge of the Court questioned *Winstone Churchel* who committed them, for not binding over the said Schoolmaster to prosecute against them. Then *George Fulford* one of them that should have done Justice, and have freed the innocent, when none appeared to accuse them of any evil, or the breach of any known Law) stood up and said, *There need no other evidence against them, then their standing with their hats on in the face of the Court, which he said, did represent his Majesties person;* so silence was commanded in the Court, and that all should be uncovered upon pain of Imprisonment, but they keeping on their Hats, were asked the

reason why they did so? who answered, It was not in contempt of the Court, but for Conscience sake that they kept them on. Yet notwithstanding, for no other cause but for wearing their Hats, were these fourteen persons, whose names & fines are undermentioned, all fined by the Court, and returned to prison to Dorchester until they pay it, although *Winstone Churchel* (when they were first brought before him) said, he did not regard the putting off of Hats, for said he, his Majesty looks not for it, yet the same *Winstone Churchel* with the others aforesaid, fined them and sent them to prison again, where they remain to this day, for no other cause but for keeping on their hats, and called it a contempt of the Court, which they said did represent his Majesties person.

John Pittman fined, 10 pounds.
Thomas Long the elder 10 p.
Thomas Long the younger 20 s.
John Hopkins, 20 shillings.
Benjamin Hopkins, 20 shillings.
Joseph Hopkins, 40 shillings.
William Scot, 5 pounds.

John Scot fined, 40 shillings.
Francis Talbot, 40 shillings.
George Ryel, 40 shillings.
Edmond Bind, 40 shillings.
Thomas Miller, 40 shillings.
Richard Philip, 40 shillings.
Charles Naak, 40 shillings.

Bishoprick,
Lancelot Wardel, *Richard Wilson*, Imprisoned for not putting off their Hats, and for not respecting mens persons.

Middlesex, London,
Thomas Cooney, *John Pennymen*, *Humphry Wolrich*, Committed to prison by *Richard Brown* now Mayor, for not putting off their Hats to him.
Sollamon Eccles committed to prison for going as a sign.

Essex,
George Fox junior being at a Meeting in the worship of God, was taken out of the Meeting, by Order from the Mayor of *Harwich*, and in the Kings Name committed to Prison, and since was brought to *Lambeth house*, and from thence is Ordered to the custody of the Serjeant at Arms.

Robert Grestingham of *Harwich* sent for from his house, and is also committed, and remains prisoner in the custody of the Serjeant at Arms, without any thing proved against him, or without examination, contrary to all Law and Justice.

Nottinghamshire,
Robert Carnil imprisoned in *Nottingham Goal*, the eighteenth day of the eighth Moneth called *October*, 1660. being bound for *William Smiths* appearance in *Easter Term*, so called, at which time, and at the day limited he did appear in person.

Worcestershire,
Daniel Baker imprisoned in *Worcester*, for declaring against wickedness and vanity in the streets.

Hartfordshire,
Robert Heart committed to Prison the sixth day of the eight Moneth, for saying (being bid go to Church and hear the Word of God) he could not hear it of a drunkard, for he can prove by many witnesses, the Priest hath been drunk many times.

York-shire,
Oliver Ketteridge of *Hornsey Burton* in *Holderness*, imprisoned in *Home Castle*, at the Suit of *Francis Smith Clerk*, for his wages, ~~5 s. 6 p.~~ being five pence and four sheaves of Corn.

committed to Prison in the Names of the Keepers of the Liberty of England,
so called; and of Oliver and Richard Cromwel, and yet

remain Prisoners.

T *Thomas Elton*, *John Eve* of *Much Easton* imprisoned in *Colchester Castle*, in the ninth month, 1659. for Tithes, at the suit of *Thomas Leader* priest.

John Emson, *William Crowe* imprisoned in *Colchester Castle* at the suit of *Thomas Vale* impropriator, the nineteenth day of the eleventh month, 1659. by a writ of Attachment for not taking a copy of a Bill put into the Exchequer against the said *John Emson* and *William Crowe* by the said *Thomas Vale* concerning Tithes; and remain prisoners.

William Fintiver of *Broked* sent prisoner thither at the suit of *John Pool* impropriator for Tithes, about the beginning of the ninth month, and since was put into the same warrant with *Thomas Elton* and *John Eve* above named, at the suit of *Thomas Leader* priest of *Much Easton*, and now remains prisoner.

Thomas Chapman, *William Freeting* both imprisoned in *Colchester Castle* about the seventh day of the third month, 1660. at the suit of *Robert Vick* priest of *Birkenham*, by a writ of Attachment for trespasses against the Keepers of the Liberties of England, so called.

Thomas Bladde of *Asteden* imprisoned in *Colchester Castle* the seventh day of the third month, 1660. by a writ of Attachment for not appearing in the Exchequer to answer to priest *John Anger* about Tithes.

Robert Level of *Stebbing* sent prisoner to *Colchester Castle* at the suit of *John Sorrel* impropriator, the fifteenth day of the sixth month, 1660.

John Adams of *Hadstock* sent prisoner thither about the twenty sixth day of the seventh month, 1660. by a writ of Attachment from the Keepers of the Liberty of England (so called) and by a writ of common proceffe both at the suit of *Thomas Vallis* priest of *Hadstock* about Tithes, and he is now a prisoner.

Thomas Mimsford and *Anthony Page* imprisoned in *Colchester* for Tithes, at the suit of *John Cooper* of *Saling* impropriator, and *Anthony Maxey* impropriator, the said *Thomas* hath been a prisoner near three years.

VVidow Balls and *William Balls* both of *Horsely* imprisoned in *Colchester*, sent prisoners to *Colchester* at the suit of *John VVrite* priest for Tithes, although the said *William Ball* occupied no land.

Abraham Conzin, *John Dankes*, *William Drake*, Sent Prisoners to *Colchester* for doing something on the first day of the week, by *Thomas Beek* Mayor, and *John Shaw* Recorder, and kept in Prison six weeks, and then let go upon their promise to appear when called for.

Somerset shire.

John Langdon, *Thomas Lofcomb*, *Henry Gerrish*, *Ann Brock*, *John Roman*, *Robert Carpenter*, *Robert Hillburn*, *John Combe*, *Tristram Gundry*, *George Taylor*, *John Allen*.

The most of these are close Prisoners for Tythes being sued in the Name of the Keepers of the Liberty of England so called.

Oxfordshire.

Edward Butcher of *Milcom* Imprisoned the third day of the twelfth Month, 1659, by *Richard White* Priest of *Wickington* for not payments of Tythes.

Timothy Poulton of *Charbervy* imprisoned the nineteenth day of the eleventh Month, 1659, at the suit of *Thomas Cobb* Impropriator for not payment of Tythes.

Thomas Taylor of *Nortley* sent to Prison in Trinity Term so called, 1659. at the suit of *Thomas Twitty* Priest of the aforesaid Town for not payment of Tythes.

Thomas French, of *Chippen-Norton*, Imprisoned the seventh day of the second Moneth, 1658. at the suit of *William Thomas* (Renter of the Tythes of the afore-said Parish) because he could not pay him Tythes.

Alexander Harris of *Chalbery* Imprisoned the fifth day of the eleventh Moneth 1657. at the suit of *William Brown* Priest, for not payment of Tythes.

Tork-shire, the fourteenth day of the eight Moneth, 1660.

Richard Towse of *Garton* Imprisoned in *Tork Castle*, the eleventh of the ninth Moneth 1659. by *Christopher Sarret* of the same Town Impropiator for Tythes.

Tork-shire.

Alice Maw widow, *John Halliday* of *Towrborp* in the *Wolds*, Imprisoned in *Tork Castle* for tythes the nineteenth of the ninth Moneth, 1659. By *Thomas Jackson* impropiator.

William Peart and *Richard Smith* of *Crake* Imprisoned in *Tork Castle* for Tythes, the fourth day of the first Moneth 1659. By *John Humes* Priest of the same Town, and yet remains Prisoners.

Richard Arnel, *Richard Parker*, and *Thomas Clark* of *Snaith* Parish Imprisoned in *Pontefract Goale* for Tythes, the nineteenth of the first Moneth 1659. by *John Ludley* Priest of *Snaith*.

Cumberland.

Anthony Patinson of the *Abba* imprisoned the eighteenth day of *October*, 1659. by *Thomas Crafster*, and *Cutbert Studbolm*, called *Justices*, for following his calling, being a Weaver, in a Corporation Town, as they call it, although he had served four years to the trade, and nine years in the Army.

Nottingham shire.

William Smith, Imprisoned for not paying tythes by *William Pocklington* of *North Collingham*.

Edward Laford , I mprisoned for tythes by *Richard Godfane*, and *Richard Lamb*, of *Collingham*.

Robert Morefen Imprisoned at the suit of *Thomas Huit* called Knight, for tythes, and after the said *Robert* had suffered a years imprisonment, the said *Huit* died, and though no man prosecuted the said *Robert*, yet he is kept in bonds by the Sheriff.

Edward Langford Imprisoned for tythes at the suit of *Richard Godfane*, and *Richard Lamb*, afore said, and he hath suffered eleven Months this eighteenth day of the eight Month 1660.

Thomas Elsam imprisoned for tythes by *William Pocklington* afore said and hath suffered above five Months.

Roger Storrs imprisoned for tythes by *Richard Standfield*, and hath suffered fifteen weeks.

Lincolne shire.

Robert Whitman, now a Prisoner in *Lincoln* for Tythes at the suit of *John Coale* who hires the tythes of the priest, he hath been prisoner ever since the twenty one of the ninth Month 1659.

Vincent Froberingham imprisoned the twenty third day of the first Month, 1659. for tythes in the afore said Goale at the suit of *Lawrance Sandon* Priest.

Lincoln.

Edward Willey, now a prisoner for tythes at the suit of *Henry Wames*, and *James Green*, hath been prisoner ever since the fourteen of the second Month, 1660.

Richard Frothingham, now a prisoner for tythes at the suit of *Lawrence Sandon* a Priest, he hath been a prisoner ever since the twenty one of the second Month, 1660. This *Richard* is Father to the above named *Vincent Frothingham*, and the

Priest imprisons the Father, because he cannot satisfie for the Sons tythes, though the old man hath no interest in any Tythable goods where this priest can claim any property.

Northamptonshire.

A poor widdow woman who hath two children committed to *Northampton Goal* near a year since, there remains still for Tythes of about five shillings vallue, at the Suit of one *Robert Wilds* Priest.

William Vincent committed to the aforesaid Goal about ten Moneths since, where he yet remains, because he could not swear to his answer to one Priest *Andrews* Bill.

Lancashire.

Richard Myers, Alexander Rigby, imprisoned in *Lancaster Castle* for not paying Tythes.

Suffolk.

Richard White, Imprisoned in that County, at the Suit of Priest *Usher*, because for Conscience sake he could not pay him Tythes.

Thomas Burcbbam Prisoner in *Bliborough Goal* for Tythes.

Barbary Jarmin Imprisoned in *Ipswich Goal*, for speaking to a Priest.

John Easeling in *Ipswich Goal* for Tythes.

Gloestershire, the 11th. of the 9th Moneth, 1659.

Thomas Hapcot Imprisoned at the Suit of *Richard Bisson* Priest of *Breedon* in *Worcestershire*, for Tythes.

Ann Web Widow, imprisoned the twenty fourth of the ninth Moneth, 1659, upon a *Capias* at the Suit of *Anthony Hungerford* Impropiator for Tythes.

In the County of the City of *Gloucester*.

Thomas White imprisoned the eighth of the eighth Moneth, 1659. upon a *Capias* at the suit of *Thomas Bishop* Impropiator for Tythes.

Norfolk.

John Goddard, Henry Goddard, Abraham Howes, imprisoned in *Norwich Castle* for Tythes, at the Suit of *Thomas Theodoreth*, the twenty seventh day of the second Moneth, 1660. notwithstanding the said *Thomas Theodoreth* had not long before taken away several loads of Corn from two of the aforesaid parties; and of *A. Howes* he took for the Tythes accounted to be five pound odd mony, Cattel worth eleven pound, and keeps them in prison besides.

Matthew King of *Northwalsham* in *Norfolk*, imprisoned the nineteenth day of the second Moneth, 1660. at the Suit of *Thomas Simmons* Priest in *Saffield* for Tythes; and yet remains Prisoner.

Bedfordshire.

John Aptborp, Dorothy Neal, John Sann, Elizabeth Brace, Imprisoned in *Bedford Goal*, because for Conscience sake they could not pay Tythes.

Dorsetshire.

Roger Coward cast into prison by *Benjamin Maber* Priest, the twenty fourth day of the ninth Moneth, 1659. for not paying him Tythe,

Here followeth a short Relation of some few of the cruel and inhumane usages, (which have reached unto blood) which many of the People of the Lord have met with and under-gone at their meeting together in the fear of the Lord, as the saints did in the primitive times in their several houses, which cruelty if it be not restrained, will bring upon this present power and Authority the guilt of the innocent blood of many righteous souls.

Westminster.

Iohn Scafe, Edward Bylling, Thomas Matthews, and about three or four score Persons more, being at the house of Stephen Heart in new Palace yard at Westminster, where on the seventh day of the twelfth month called February, 1659. they were peaceably met together in the fear of the Lord, Some of the rude Souldiers and others the Inhabitants of Westminster came in great rage and violently pulled many of them out of their meeting room, and did sorely beat and bruise many, and dragged some on the ground by the hair of their heads, others had their clothes rent and scarfs taken away, and some were knockt down; And one Woman with child was so abused and hurt, that she said she was undone. And after this and other mischief by them and some of the Inhabitants of Westminster was done, they rifled the house and broke the glasse-windows, and threatened more mischief for the future, and some were heard to say they had taken an Oath to that purpose.

And at another meeting afterwards, some of the rude Souldiers and others came again and did much abuse Friends and beat them, and pulled the said Stephen Heart out of his house and knockt him down, and beat him so that his senses were astonished.

Middle-sex.

John Wooldrige and others being on the first day of the week peaceably met together to wait on the Lord in his own hired house at Brainford, there came into the house two men who said they were Constables, and without any warrant or Legal Authority, they violently pulled him out of his house (in which action they wrincht his wrist) and had him before James Hawley (called Justice) who without the breach of any Law of God or man, forthwith commanded a Warrant to be made, and sent him to prison.

Surry.

As the people of God were peaceably met together to wait on the Lord at Mitcham in Surry, on the third day of the fifth month, 1659. the rude people of the Town came to the place where they were met, and threw hatfulls and a pail full of dirty water on them, and threw dirt on the face of him that was speaking. And as they were going to the meeting many Friends were beaten and abused, and some thrown down and trampled on, and dragged on the ground by the hair of the head and kickt, and some had their clothes torn, and called them Rogues, and threatened to kill them; And one Friend was thrust into a pond, and knockt down in it, and there kept a pretty space, and when they had so done, they drave the Friends like Beasts out of the Town with staves, and huncht them, and puncht them, and hurt them, and no Officer neither Magistrate nor other would stir to preserve them, or keep the peace, which the rude people broke, though some of them were told of this cruel usage, and feared that some of them might be killed.

At another meeting on the 7th day of the same month, the rude people came

(15)
again, and threw much dirt and Cow-dung upon them, and some was upon the face and into the mouth of him that was speaking and declaring the Truth, and when they saw this would not disturb them, so as to cause them to break up their meeting, they fired a Gun or Pistol three times upon them.

At another meeting on the tenth day of the same Moneth, the rude people came again to the house where they were peaceably met in the Fear of the Lord, and with a Scoop-shovel cast in scoop-fulls of dirt and dirty water upon them, which did so wet and daub them with them, that they were almost covered therewith, insomuch that they appeared as though they had been dragged through a dirty Channel; And when the rude people had so done, then they cryed out see how like Witches they look, with other filthy and brutish words not fit to be mentioned, all which the people of God bore with patience, without making any resistance. And when this was done, then they threw in clods of dirt upon them, and drew them forth of the meeting, and tore some of their cloaths, and threw down others, and stoned others, and brake the windows of the house, and the fence of the Friends ground where they met, and drove them through the Town. And some of the Friends after all this in going to a Justices house, were sorely beaten, and some had their blood shed, and were in danger of their lives, and those rude people cryed out, let the Justice kiss their breech.

Hartford-shire.

At a peaceable Meeting of the people of God at *Sawbridgworth*, the rude people of the Town (amongst whom were some of the Servants of him who is called Justice *Hewet*) came to the door and threw in water, rotten eggs, mans dung and stones, of which the said Justice *Hewet* being informed, and desired to preserve the people of God from violence and the rude multitude in peace, he the said Justice *Hewet*, instead of performing the duty of a Magistrate, and preserving the people in peace, so encouraged the rude ones, that the hands of the wicked were strengthened and encouraged in their mischief, and he refused to do Justice according to his place.

Northampton-shire.

The people of God being peaceably met together, to wait on the Lord in a Close, near the house of *William Lovel*, and upon his own ground, there came one Captain *Pinkard*, and many of his Troopers on Horse-back, and entred upon the ground, and in a brutish and in humane manner, rode amongst the Friends, and many of them received much hurt with their Horses and otherwise, and they broke up the Meeting, and took away the said *William Lovel* and others, and sent them to prison, where divers of them were kept two Moneths, and the said *William Lovel* kept prisoner nine Moneths, and he was more cruelly used, then can be briefly exprest, for no other cause, but for having a meeting at his house.

Warwick-shire.

There being a peaceable Meeting of the people of God, at a place called *Grin*, at the house of the Widdow *Meeks*, the said Widdow for suffering a Meeting there was turned out of her house, and the house its self pul'd down.

York-shire.

There being a peaceable meeting of the people of God, at the house of Friend *Blacklin* in *York-shire*, where were met about thirty persons, the rude people came into the Meeting and violently pulled them out one by one, and knockt many of them down, and wounded many of them.

Nottingham-shire.

A peaceable Meeting of the people of God, was by wicked and ungodly men,

broken up at *Newark*, and the Friends received much hurt, and much of their blood was shed, by the rude multitude, and about four score of them were haled out of the meeting one by one, and were cruelly beaten and abused.

Sommerfet-shire.

There being a peaceable meeting of about two hundred of the People of God at *Martock* upon the second day of the second Month 1657. five men who called themselves Ministers, and who are called *Mr. Hallet*, *Mr. Stephenson*, *Mr. Duke*, *Mr. Collens*, and *Mr. Thomas Lye*, come to the place where the meeting was, and brought with them a great company of rude people with long staves, Pikes, and such like Weapons, and fell on the Friends, (who were met in the fear of the Lord) and beat them and pulled them and tore their Garments, and made loud out-cries; and the rude peoples hands were so strengthened by the company and countenance of the Priests, and their rage and madness such against the people of God, that had not the Lord wonderfully appeared in his peoples deliverance, some might have lost their lives.

At a meeting of the people of God on the first day of the fifth Month 1659. at *Threshford*, the rude People came with Kettles, Panns, and blowing horns, and with Pipes, Lowbels, and a Drum, to make a noise and a cause a disturbance, and the noise they made was great, so that friends could not hear the truth declared; Amongst which rude company there was one who is called a Minister, and he to manifest him himself ruder then the rest, beat the drum himself, to make a greater noise then was made before, who with the rude multitude, flung stones, and dirt, and water at friends, and some of them affirmed that they were hired to do so, and that they that hired them stood by and encouraged them, giving them Bear and Ale for their service. Now let the understanding Reader judge, who were chief Instruments in this wickedness, &c. And whether such serve our Lord Jesus Christ or their own lusts, and whether the end of such is not destruction.

Northumberland.

As divers of the People of God were met together in his fear at a place called *Elledsdon*, there came a company of rude men and women (amongst whom was the Priests wife of the Town of *Elledsdon*, who came from the steeple-house) and in great violence haled forth of the meeting about twenty friends and forced them out of the Town, and over a little River; But after some season the rage of the rude people abated, and so by permission of the chief Actors, the people of the Lord met together again, then the Priest himself came from his steeple house, and having a stone in his hand of two or three pound waight, he desperately threw it at one of the friends, and his wife also threw stones at friends, and they did so encourage the rude multitude, that they made a fresh assault upon them, and with great fury dragged and haled friends out of the meeting again, and threw them down and dragged them on the ground, and the Priest encouraged the rude people to stone the Friends, and said it was warrantable by the Scriptures, and he would bear them out in it, and that if ever they came again he would set his mastiff dog at them.

Wrexham in Wales, the eight day of the eleventh Month, 1659.

The people of the Lord being met together to wait upon the Lord, many rude Souldiers that belonged to the *Irish* Brigade came to the meeting place with staves and crab-tree cudgels, and thrust and pusht one another upon Friends, and one standing up and bidding them be civil and quiet, they cryed out pull him down, and out with him, and so fell upon him, and the rest of Friends, and forced them out of the meeting place, striking them with their staves, and some friends getting up into some upper rooms the Soldiers followed them up, & broke open the door and came to them, and there beat them & abused them very much, and at that time they drove some Friends into the water, and one they pusht

down in the water, and bruised him so that the Blood ran down, another mans head was broken, and his blood shed in the street.

Middle-sex. the sixth day of the third Month, 1660.

Some of the People of God being met together, &c. in the house of one *John Elson*, in *St. Johns Street*, (so called) there came a great company of rude people who violently threw stones at the said *John Elson*, (and other Friends) and broke his windows very much, and endeavoured to break down his door, and after the meeting was ended, the rude multitude fell upon one man, and pluckt off much of his hair, and shed much of his blood, and rent the clothes of others, and threw dirt in the said *John Elsons* face and eyes, and spit upon him.

Wilt-shire. the 13. of the 3 d. month called *May*, 1660.

Many Friends being assembled together in the fear of God in *Cummerwell* in the Parish of *Bradforth*, there came several Troopers of Captain *Edward Hungerfords* Troop, who forced into the meeting, and put'd out one *Robert Storr*, and had him to the City of *Sarum* before the Commissioners, who upon examination of him said, they found that he had been at an unlawful meeting, and so committed him to prison.

Gloucester-shire, the 8. day of the 3 d. month, 1660.

Friends being peaceably met together (in *Mase-moor*) to wait upon the Lord, there came one *John Coney* of that place with a sword in his hand, and violently thrust open the door, and came into the room, and said he gone, and struck one *Nicholas Wasfield* several blows with his sword in his scabbard, after which he drew his sword, and thrust violently at the said *Nicholas Wasfield*, and gave him many sore blows on the shoulders with his naked sword, and being asked by whose order he did this, he said by the Mayors order.

At another meeting of Friends at *Cirencister* in the County aforesaid, on the 15. day of the 3 d. Month, 1660. and on the 16. day at *Nailsworth*, there came (a wicked man that is a great Professor, with some others with him, with their swords drawn and their pistols cocked, and lighted matches in their hands) into the meeting, and laid hands on one Friend, and had him before the Mayor of *Gloucester*, who said to the Marshal he should take him away, and set a strong guard of Musketeers to look to him, and this they did upon suspicion that he was a Jesuit.

Wilt-shire. the 16. day of the 3 d. Month, 1660.

Friends being met together in the fear of the Lord at *Calne*, there came into the meeting several rude Souldiers with two Serjeants, who are under the command of Colonel *Edward Bainton*, and of his own company, commanded by Captain Lieutenant *John Lavington*, and commanded Friends to depart their meeting, who desired to see their order, for breaking up their meeting, they being peaceably met together, but the Souldiers answered their swords was their authority, and so with violence did hale Friends out of their meeting, using threatening words, and came in amongst Friends with drawn swords and muskets cockt, although Friends made no resistance.

Cumberland.

At a meeting of Friends at *Carlisle*, the Souldiers came to the meeting, and with violence haled and thrust out Friends out of their own house, and carried some to their guard, and one Friend they pluckt out by the head when he was at prayer, and pluckt him down.

Lanca-shire, the 13. day of the 3 d. Month, 1660.

John Thomas a servant of *Sr. George Middleton* (so called) set upon three women with impudent scoffs, said he would kisse one of them, and did abuse them and wrong them, and pluckt their coats loose. And the same man did abuse Friends, and he would have cut Friends with an Ax, but that he was restrai-

ned by some of his fellows, and the same Knights man set upon six friends as they were going to a Meeting to wait upon the Lord, who beat them and abused them, and bruised their faces, and shed much of the blood of two of them.

Cbe-shire, 17. day of the 3 d. Moneth, 1660.

Friends being at a Meeting at *Northwich*, there came one *John Cumberbatch* of *Nantwich*, with many others of the new raised *Militia*, and haled out three of our friends, and carried them before the Commissioners, and keeps one a Prisoners, and shewed much abuse to friends.

Tork-shire, 12. day of the 3 d. Moneth, 1660.

Friends going to a Meeting at or near *Bellerbe*, the *Militia* Souldiers beat them and broke their Meeting, and violently abused them, and struck them with their naked Swords, and would not suffer them to meet, and this they did in the Name of the Higher Powers.

Cambridge, 8. of the 3 d. Moneth called *May*, 1660.

At a Meeting of Friends in *Wesbiage*, *Thomas Lecock* had his head broke that the blood ran down, and was knockt down, also another man was feld down with stones, also a maid was shot in the neck with a Pistol which did receive much harm, and one *William Allen* was pluckt out of the Meeting, and when they had got him out, they cryed fall on, and few there was of our Friends that passed away without receiving much hurt, and it was judged by friends, that a load of stones and dirt were thrown into the Meeting room at Friends.

At a Meeting of Friends in *Cambridge* on the twentieth day of the 3 d. Moneth, 1660. there came a great company of Scholars and other rude people to the meeting, and did exceedingly abuse Friends, by dragging them out of the Meeting, and kicking them, and throwing them against the ground both old and young, men and women, and tore one Friends hair off his head, and abused others so, that it is a shame to relate.

Gloucester-shire, 25 of the 3 d. Moneth, 1660.

Two Friends being in a house reading in the Bible, there came in some Souldiers and fetcht them before the Captain, who askt them several questions to ensnare them about the King, and would have forced them to drink the Kings health, and when he saw they would not be subject to his will, he began to rage, and enquired for the stocks, and then he called for a halter, and put it about one of the Friends neck, and so they put it over an iron hook, and strained it as if they would have (immediately) taken away his life, and then he committed them into the hands of the Constable, and about two hours after they were brought before him again, and he asked them about the King again, and being not answered according to his will, he was much enraged against them, and struck them several times on their bare heads, with his Pistol, and then after much threatening he let them go. And the same Captain *Abbingdon* came that day to *Nailsworth* where Friends Meeting was, and got Bear, and would have had one Friend to drink the Kings health, but he refused and said if the King were there himself, he did believe that the King would not require it of him, then one of the Souldiers presented a Pistol towards him and threatned to shoot, and struck fire, and the same Souldiers beat and abused other friends at that time, and one of the Souldiers fell upon one Friend, and drew his sword, and threatned to run him through, and afterwards put a rope about his neck, as if that they would have hanged him.

At another meeting of Friends on the first day of the 4th. moneth, 1660. the same Souldiers with a drum beating, came violently into the meeting place with their swords drawn, and Guns and other weapons, and one of the Souldiers with a naked sword in his hand puld down the friend that was a declaring, and forced him out of the room, and took away him and most of the men that were there as Prisoners, and the Mayor of *Gloucester* committed two of them to prison, where they yet remain.

On the third day of the fourth Month Friends being peaceably met together, to wait upon the Lord at *Chillingham*, there came a Souldier under Captain *How*, and said he had Orders to Break up the meeting, and hailed one out, and because he could not break up the meeting himself, he said he would fetch more Souldiers, who when they came said they had Orders to break up such meetings; then the Friends asked them to shew their Orders, but one replied his sword was his Order, and asked whether they would have it, and so, fell upon them and hailed them forth violently out of the meeting, and one of the Souldiers drew his sword at a Friend, and said he would run him thorow.

Cambridge upon the eight of the second Month called *April*, 1660.

The Scholars with other rude People came into our meeting place (where we were met to worship God) did fall violently upon us, beating us until they drew the blood of many, pulling us out by the hair of the head, having no regard to old or young, men nor women with child, but tearing their cloaths, casting them into the nasty and loathsome Channels in the streets, and those things they continued to us as a practice in our meetings; upon the thirteenth of the third Month called *May*, in the like manner they came into our meeting and violently broke the Locks and bolts with great hammers, shamefully abusing many, and no Magistrate appearing to suppress these things, but Alderman *Blakely*, whom they also abused in the like manner throwing him in the Channel.

Again upon the twenty seventh of the same Month the Scholars joyned themselves together in a great number, falling upon us with sticks, and struck Friends on the heads, faces and hands to the hurting of many; a Justice of peace being in the room charged them in the Kings Name several times to be quiet and to keep the peace, but they not regarding that Authority, proceeded in violence, and got a Smiths great hammer, and broke open four doors, and broke a wooden window, and took pieces of the boards and beat us with them, and drew us out into the streets, and there knocked several of us down, shedding the blood of twenty four persons, that the blood lay upon the stones in the street, in the sight of the People; and thus having broke down all the seats, windows and stairs, that the people could not get up into their lodging chambers, and having pulled us out into the streets, some they held untill others put dirt into their mouths; at the same time also they stabbed two women in the street, as it is judged, with penknives, the one being an Aldermans Wife in the Town, the other a widow woman.

And in the like manner every first day of the week do they continue abusing of us more or lesse, And the Mayor of the Town who should discourage and punish these evil doers, doth countenance and incourage them in it, setting his Officers to stop us from our meeting, saying, we shall have no more meetings, and hath given order unto his Officers to hinder us the next first day. These are but a hint of things to represent the whole.

Witnesses hereof

Henry Forster
William Allen
John Smith
John Webb
Samuel Nottingham
Mathew Blakely
Edward Salmon
John Moone
Eusebius Read
Thomas Golden
John Peace
Thomas Read
Thomas Hawkes
George Nash

Philip Williamson
Clement Crabb
John Harte
Ruben Stevens
Jeremiah Rose
Richard Steaton
Edward Wright
Samuel Cater
Robert Letchworth
Gregory Tingy
James Blakely Alderman
John Cranwell
John Parnell

Bark-shire the twenty seventh of the third Month called May, 1660.

Friends being peacably met together at *Kingstone-hye* in that County, there came to the meeting place many rude people, four of whom went into the meeting with swords drawn to break up the meeting, and one friend desiring to know their Order for so doing, their answer was their swords was their order, and so they violently abused Friends as followeth.

Richard Greenway was dragged by the hair of the head out of the meeting and thrown into a standing poole of stinking water and mud; *Richard Ballers* was wounded with a sword.

John Clerk was pricked with a sword, *Edward Ballard* was pricked with a sword.

Robert Crook had his head broke and was thrust into a pond, and *Edward Walter* had his head broke.

Barth. Mayling and *Thomas Coeburn* were both thrown into a pond and beat, *Robert Samson* was beaten.

Adam Lawrence thrust into a pond and beat, *Andrew Pearson* thrown into a pond head-long, these were all dragged to the pond by the hair of the head, and many others were abused.

York-shire the thirteenth of the third Month called May, 1660.

Friends being met together (at *Bellerby* in the County aforesaid) in the worship and service of God, there came to the door divers armed men crying, where be these rogues, we have order to break up your meeting, some of them saying we will cut you as small as bread; whereupon a Friend went to the door to know the real cause of these so coming, and whether they had any order to hinder our peaceable meeting, so speaking in meekness to them, telling them our meeting was in the fear of the Lord without a thought of harm to any Creature, and desiring to see their order for so doing, one of them drew his sword, and said that was his order, and with it struck him that spoke to him, upon which all the rest fell upon friends beating and cutting them, and pulling them out of the meeting, shedding the blood of many, and bruising many in a most uncivil and cruel manner, striking down many to the ground, with that violence that their senses were taken away, some lying upon the ground for dead, in which act of cruelty they cryed they were for the King, and pleaded his Authority for it, and so do abuse his Name and Authority, Laws and subjects; in which cruelty about forty men of honest and good repute was cut with swords in their heads and bodies, and bruised and maimed, upon which several are lame, and some of them so wounded that it may be their death, the particular wounds in head, body, and arms we shall forbear to mention particularly, but the cruelty of it was such that there was no regard unto any man of account, office or otherwise, which thing being considered in its cruelty might break the heart of him that pitties the people, or would preserve the Nation in peace; besides several women about ten or twelve were every one of them sore abused with swords and staves, and some of them drawn through the water, which is not onely suffering unto them, but is a great reproach and dishonour unto the supreme authority and goverment in this Nation, which if it continue will produce very bad effects.

Some of the Names of those that did appear with swords and staves in this cruel persecution are as followeth,

Christopher Haw
Christopher Dixon
Christopher Collison
William Inson
Leonard Wright
Mar. Jaques

Francis Burg
Christopher Burrell
Henry Wright
John Foster
Robert Wray

Christopher Dawson
Henry Fawcet
Christopher Kerby
John Wright
Mathew Ellerton

Westminster.

On the twelfth day of this Month called *June*, we being meet in the new Pallace-yard in the fear of the Lord, according to our accustomed manner, we were again abused by the Lacquies and rude people, and pursued as far as *Whitball*, and many friends had their blood drawn in a cruel manner, and after the meeting was ended the prophane People entred into the meeting house, and abused the people that dwelt there, in so much that we were forced to entreat some Officers of the Army (whom we knew) to clear the house, who with some difficulty did it, our oppressions are great and hard to be uttered and Numbered; Therefore O King in the fear of the Lord, lay them to heart and let them be removed, that the Land may no longer mourn for the testimony of Jesus, and the exercise of a good conscience.

At Stevenon in Bark-shire

The seventh day of the eight Month, 1660. many of the people of God coming together to worship God at *Stevenon in Bark-shire*, the Constable with many more being armed with halberts, prongs, pikes-staves and other weapons, came to the house and pulled Friends out in a horrible brutish manner, tore their cloaths from their backs, and threw about six of them into the water, and took one man and trode upon him so long till the blood came from his mouth; and till some of the wicked brutish people cryed out take heed you do not stifle him, and some near 60. years of age were so served, and then they drove us along in the dirt dashing up the dirt upon us, and Friends demanding what warrant they had for their so doing, they said they had Order, but shewed not any, and though we told them we had the word of the King for our quiet meetings, and General Moncks Order, but they regarded it not.

Norfolk

At a meeting in *Fowlsham* the Constable charged several of the Town to aid him in the Kings Name, and hailed Friends out of the meeting, beating some of them himself, and others throwing them down in the mire rending their cloaths, and caried away above one halfe of one mans cloak; and when he had got the rude Multitude together he left Friends in their hands, who beat them and threw stones and mire upon them.

John Hilton.

York-shire the seventh day of the ninth Month, 1650.

Upon the twenty fourth day of the eight month in the year one thousand six hundred and sixty, *Christopher Taylor* and *Richard Scoftrop*, with many other Friends of the truth being met together in peace without harm to any, to wait upon the Lord, being in a piece of Ground belonging unto *William Cave* in the Town of *Brambup*, Priest *Crossland* called Minister of that Town, and *Edward Waddington* who called himself high Constable, came in amongst us in much hatred & enmity, having gathered a Multitude of the rude people and baser sort of together, and when the said *Richard Scoftrop* and *Christopher Taylor* being moved of the Lord, did instruct Friends and people in the way of the Lord, the said Priest *Crossland* and *Edward Waddington*, was the first that layd violent hands on them and hailed them away, charging the rude people who were found in swearing, lying, and cursing to assist them, to which they were ready, like their Priest, showing forth the fruits of his teaching, hailing and pushing them as if they had been thieves, that *Christopher Taylor* was moved to say they were like to murder him, and *Richard Scoftrop* was bloody with their tearing of him, not suffering them to speak any words of exhortation to the people. But Priest *Crossland* said they had an order from the King not to suffer us to meet or speak together, but we supposing it was not so, the Kings word being that none should trouble or molest us for our Religion or opinion.

opinion, while we lived peaceably in the Nation, we demanded to see his warrant, which he denyed; and the rude people pulled *Richard Scothrop* as they were commanded by their Priest, up from his knees, being calling upon the Name of the Lord in prayer with Friends; now let all who have any soberness or understanding consider if this Priest who is called a Minister of Christ, abides in his Doctrine, or if he be come to the Law and the Prophets, who saith, do unto all men as you would they should do unto you, or did he so unto us; and he and the rest dragged us out of their Town, and after they had like Wolves amongst sheep, teared us out of their Town, would not suffer us to stay in the common street, or rest, but haled us on a long lane, and shoved us toward a common, far from the Town, and would not by any word was spoken, keep themselves in peace towards us who offered harm to none.

Now in this manner and many several waies are we by Magistrates, priests and rude people who are encouraged and by their leaders caused to err, persecuted in pretence of warrant from the King, and power given from him, and as it was in *Olivet's* time done by them unto us, so is it now, and our sufferings in many places greater, and the hand of the evil doers more strengthened against us, who since we were a people, have not persecuted any, or sought revenge against our persecutors in the least manner, but with patience have suffered what hath been done unto us, knowing that all who will live godly in Christ Jesus must suffer persecution, and be hated of all men for his Names sake, and do rejoyce that we are counted worthy.

These Friends of the truth whose Names are under written, who do give their Testimony of the truth and of Things herein mentioned, who were present at the time of this persecution, Nicolas Rawson, John Jackson, Michael Renold, Anthony West, William Overhead, John Barber, with many more Friends.

Darlington the eighteenth of the ninth Month, 1656,

This day week our meeting was broken, and some had before one called a Justice, who threatened if we met again, to send us to prison.

South-hampton.

Friends being met together in the fear of the Lord in *Portsmouth*, videlicet, On the twenty one day of the eight Month last past they met together in silence at a Friends house, where as they were waiting upon the Lord there came a guard of Souldiers and beset the house, and some they hailed out of the meeting, and dragged the man out of the house down the street to the main guard, and then brought him up to his house again, and shut him with the rest in the house until the second day about the seventh hour at night, and then turned them forth and withdrew their guard; then upon the next first day being the twenty eight day of the eight Month, as Friends were met together, there was likewise a guard of Souldiers beset the house and kept about twenty and one persons close prisoners in the Friends house (which was all that were then gathered together) and there kept them, not suffering any provision to come to them but ~~by the way~~, they kept them all there until about the sixth day of the week following; and then came and haled forth such as was not of the Town and set them at liberty, but the rest being about ten Friends they keep still prisoners in the house; then the last first day those that were not Imprisoned met together in another place at a Friends house, and then they haled forth of their meeting and committed the men to a prison in the Town called *Felltons* hole, where they stil remain, and all this is (as they say) because Friends will not promise them not to meet any more in Town as the baptists hath done; This is a short relation of their cruelty in that place towards Friends.

Monmouth-shire.

David Jones Imprisoned in that County for not coming to the keeple-house, who if

if he would pay 1. s. per week for 12. Moneths past, all which time he hath not been there, which comes to 2. pounds 12. s. he might be releast.

Fleet London.

John Pollard and Joseph Pollard imprisoned first in Colchester Castle 13. Moneths and 2. weeks, then returned from Colchester to the upper Bench prison, and there kept prisoner five Moneths and a week, and is since committed to the Fleet Prison, at the suit of Mathias Armiger, Farmer of Tythes, who with Benjamin Maddock for less then 2. years Tythes valued to be worth about 35. pound have taken 57. Cows and Bulls, with one Bull, in all worth about 12. score pounds from the said John and Joseph Pollard, and returned nothing again, and is kept a Prisoner besides.

Tork-shire.

Samuel Thornton, being in a Meeting at Leeds, with many more of the Lords people, though he be a free man of the same Town, was taken violently out of the Meeting by Martin Iles and John Dawson Alderman, and haled to Prison, and there detained 5. dayes, with several others which was also haled forth of the same Meeting, which were Inhabitants within the said Borrough, and the said Samuel Thornton, by the said Alderman was ordered to be whipt and sent from Constable to Constable, which was done accordingly, though the place of his natural birth was but three miles from thence, and he well known in the said Town.

Also, Samuel Thornton was taken forth of a peaceable Meeting of the people of God at Holbeck, by order of the Priest there, and haled to Leeds before the said Alderman with two more, who caused a Mittemus to be made and sent him to the Correction-houle at Wakefield for a Vagrant, where he was detained three Moneths, and he had been an Apprentice in the same Town, and after was called to the Sessions and there fined 10. pounds and sent to Prison again, though he had broken no known Law, nor for any other thing, but for being in a peaceable Meeting amongst Gods People.

Dudly Templer of Wethersfield in Essex, sent William Allen to Prison, for no other cause but for coming to the Town of Wethersfield to a Meeting there, and since from time to time his Clerk with many of the Town, in a violent manner have pulled us out of our Meetings, and not suffered us to be at quiet, but sometime set guards of men in several places to keep us from meeting, and sometime fined several for coming to our meeting, and from John Child, by a warrant from him or by his Order, they pretending a warrant, they took a horse, Saddle and Pillion and what belonged to him, and kept him three weeks but one day, and then sent him home, without saddle, bridle, pillion and the rest which they keep to this day, notwithstanding have been oft demanded of them; And they beat many friends much for coming to the Town, and suffered rude boyes and others without reproof to abuse sober people, to the shame of Justice and the possession of their Town, and this hath been done in the presence and hearing of him the said Dudly Templer and not reprov'd. And he himself hath scoffed at Friends, and evil intreated many, and set the rude people on to hale us out of the Town, when if any thing could have been charged against us, he being a Justice and a Commander of a Troop of Horse, might have brought any of us to tryal, and not in such a manner, contrary to Law and Justice, have abused us, and broken the peace of this Nation, and so rendred himself incapable to to Rule, and is to be ruled by Justice himself.

And of this his proceedings hundreds can testifie who have been eye-witnesses, and sufferers by him, and his Clerk, and others of the Town of Wethersfield,

Essex.

At a Meeting in Thaxted in Essex, the People of God being met peaceably together

ther to wait upon the Lord, a great company of rude people of the Town gathered together about the house, swearing and cursing what they would do to the Quakers as they called them, and the place of their meeting being near the high way, they cast in dirt and stones, to the great annoyances of the peaceable people that were then waiting upon the Lord, and they were much abused by stones and abundance of dirt cast upon them, which the rude people took out of the open street; and there came a drunkard swearing and raging, like unto a mad man, and he and the rude people broke into the house, and laid violent hands upon many of the peaceable people, and endeavoured to pull him down that was speaking to the people in the fear of God.

And for some hours in this manner, they abused sober people in their own house that were met together to wait upon the Lord and to worship him in spirit; and when some went to some of the Magistrates in the Town to acquaint them with this abuse, desiring them to keep the peace, they made light of the matter, and would not appease the rude Multitude nor preserve the sober people in their just right and liberties, for it was said that one of the Magistrates should speak to the drunken fellow aforesaid, to come up into our meeting, and bad him make sport; and so great was the abuse that the sober People was forced to remove their meeting to another place, whither the rude people also followed them, and did cast dirt and stones at them.

Some more of the cruel sufferings of the people of God called Quakers related, which hath been acted in the Town of Cambridge by the rude Scholars, Souldiers and Towns people.

UPON the thirteenth day of the third Month following, (called May) the Scholars and rude Multitude came and brake open several doors and burst the locks and bolts with a great hammer, and when we passed out from our meeting we were most shamefully abused by the Scholars and rude Multitude, several hundreds standing in the streets, some bearing of us, and some rejoicing to see us beaten.

Upon the twentieth day of the same Month, the Scholars and Souldiers and the rude Multitude came in with one of the chief Constables which said, that the Mayor had a letter from *Jas. Tompson* of Trumpington, called a Justice, which did inform the Mayor that several of us had arms, whereupon we desired that we might be searched, they searching some few of us & finding none, the rude Multitude fell violently upon us and drew some of us out by the hair, and pulled and haled all the rest out, and kicks *William Allen* who was moved to declare the truth to the people in the Power of the Lord, being grossly abused, that he was very unable to go abroad for several days.

After that we was parted from the meeting-house, they came with hammers and what pieces of wood they could get, and fell to work on their Sabbath day, and they did break and batter the house within and without, that it is judged by their own Generation that twenty pounds will scarce make it as it was.

Henry Foster was pulled out of the meeting house, and had before the Mayor and Aldermen where he was searched for Arms, but found none, and discharged to come any more to his own hired house upon a first day.

Upon the second of the fifth Month, 1660. Friends being peaceably met together, several of the Scholars and others with them came with a Smiths great hammer

hammer and other things, and broke up the house, although two doors was open into the same, and with the boards and shivers of the house armed themselves, with which they knockt down many in the house and in the street, shedding the blood that day of near thirty, and bruising the flesh of nere an hundred in a very lamentable manner, some of whom were dangerously wounded.

Also the eight of the fifth Month the Scholers assaulted the meeting again, and tore friends out in an exceeding uncivil manner; And on the 15th day they broke up Friends meeting again and near pulled down the house, and with the ruins of the same wounded several Friends.

And besides, the Scholers and others that joyn with them, do daily tear friends cloathes as they passe in the Streets, and nip and abuse their flesh, and pull them by the hair, and stone, buffet and knock Friends down when they have pulled them out of the meeting and tread them in the channels, that had not the Lord wonderfully preserved them, many Friends had been slain ere now.

The Names of part of twenty four that had their blood shed by the Scholers and others in Cambridge, besides many that had their cloaths rent and knockt down into the Channels and kickt and trod upon, and one was kept in the mud till he was almost smothered, and others pinched and pulled by the nose, and some stabbed.

John Smith

John Webb

Ann Norris

William Allen

John Ware

Thomas Blackly

Margret Mathews

Robert Letchworth

William Page

George Nath

John Tournel

Charris Edward

Matthew Blackly

John Harry

Edward Salmon

Phillip Williamson

William Wells

Thomas Gray

Phillip Viping

James Viping

Cheshire

Friends being met together in the fear of the Lord at one Lawrence Fletcher his house, there came some Souldiers and broke up the meeting, and they fell on the Friends and haled them forth, and some they threw forth and down, tearing others by the hair of the head till they had all forth, and this they did without shewing any order, but being asked for their order, they said they had left it at the Town.

Glamorgan-shire.

In the eight Month called October, 1660. Friends being peaceably met together, several Souldiers with their Muskets, swords & lighted matches, in a brutish manner took all the men Friends out of their Meeting, being twenty, and had them to the Castle and set them in the Dungeon till the next day, and then the oath of Allegiance was proffered to them, & because they could not break Christs comand (who saith swear not at all,) they were ordered to be kept prisoners where they yet remain, this tenth Month, 1660.

From Cirencester in Gloucester-shire.

Wee whose names are here under written, on the eighteenth day of the ninth Month were met peaceably together in the fear of the Lord, there came in amongst us the two high Constables so called, with other Officers and men of our Town that were gathered together, charging us in the Kings Name to go along with them, answer was made that we were met peaceably together in the fear of the Lord, and if they had any thing to lay to our charge we were there ready to make answer; but that would not satisfy them, and one of them saith he had a warrant from the Lord Herbert to take us, we requiring the warrant to be shewed,

but could not see it, they gave order first to hale our women and children forth, and then said they would lend for pistols, and when they had discharged three or four amongst us, we would be willing to go forth; but we were not willing to break our meeting, so they began to hale and teare and push us forth adoores and ran against us as we passed along the streets; we acquainted them that the King had promised us our liberty in worship, one of the Constables made answer that the King had promised no such thing; so they brought us to prison and thrust us in, and gave the Jaylor orders to keep us there untill the Comissioners came to Town, and at present there we remain prisoners for the truths sake.

Thomas Onyon
Robert Newcome
Walter Howlings
John Roberts
Philip Gray
Richard Townsend
Thomas Barnfield
John Silvester
Thomas Elridge
William Hinton
Richard Bartlot

John Owendell
Henry Stacy
Richard Bowly
Thomas Knight
John Clark
Thomas Bowly
John Cripes
Jacob Howlings
Roger Sparks
William England

Durham

Darlington the third of the tenth Month, 1660.

Where we the people of God called Quakers had a meeting peaceably, and waiting upon the Lord in the aforesaid Town, the Captain sent some Souldiers, and violently broke up our meeting and carried away forty or more of us to the Castle of Durham, and as we were passing along we met the Captain and the Justice who threatened us much in high expressions, and five of us they single out, and said we should go to prison if we did not give bond for our good behaviour, and four of them is sent to Durham Castle, for no other cause but for meeting together to worship God in spirit, according to Christs Doctrine, which now is come to be fulfilled and witnessed.

Portsmouth the second of the tenth Month, 1660

As the people of the Lord were met together to worship God in the spirit peaceably in the said Town, Captain Sprag sent several files of armed men with firelocks, and violently haled out of our meeting eighteen men and women, and punched them & dragged them along, & shut the Gates, & men and wives were turned from their habitations, and children and families and callings, and are not permitted to come in again, though some came in again, yet were turned out of the Town again from their Families and employments, & some desiring to have their Instruments to labor withal was not permitted; besides were kept in a house where Friends met, by a guard nineteen daies, denyed to see their wives, Families, Children, and gave commandment no victuals should be brought to them; and a Officer said if they turnd us out of the Town, and set Souldiers to plunder our houses they served us well enough, though we never acted any thing against this Government.

Ireland.

For speaking the truth to people in Steeple-houses, Markets and other places (have suffered in the Nation of Ireland) and for other causes herein expressed, have been fined, whipt, Seck, Imprisoned and suffered loss of their goods, 94 persons.

For meeting together in the fear of the Lord in their own houses according to the practice of the Apostels and the true Churches in the Scriptures mentioned, have been Imprisoned, &c. nineteen persons,

For

For speaking the truth to the people in Steeple-houses and Markets, and other places have been Whipt and Imprisoned, and some stockt and shamefully beaten and abused, thirty four persons.

For not swearing, as Christ commands they should not swear, two persons had goods taken from them worth eight pounds ten shillings, and one had taken from him seventy barrel of Salt.

For not paying Tythes for conscience sake, that bears Testimony to the everlasting Priest-hood, that ends the first that takes tythes, eight persons for two pounds sixteen shillings four pence demanded for Tythes, have had taken from them goods worth thirty four pounds ten shillings.

Stopt (as they were passing the streets and high ways about their occasions) and Imprisoned twelve Persons.

For receiving Friends, and for visiting Friends in Prison, one was Imprisoned, and another fined five pounds.

Sufferers for other causes for the truths sake eleven Persons.

An Account of the sufferings of Friends in Scotland, where there hath suffered for the causes hereafter exprest, in all ninety one Persons.

SCOTLAND.

For denying the Priest practices, have been Excommunicated forty five Persons.

For meeting together in the fear of the Lord, have been stoned and beaten eleven persons.

For speaking the truth to people in Steeple-houses and Markets, and asking Priests questions, have been Imprisoned, and some stockt and whipt, and some banished, in all fifteen Persons.

There was likewise Imprisoned and otherwise abused, and some banished, and no cause why shewed, in all eighteen persons.

A Declaration of some Part of the Sufferings of the People of God in scorn called Quakers, from the Professors in New-England, onely for the exercise of their Consciences to the Lord, and obeying and confessing to the Truth, as in his light he had discovered it to them.

TWO honest and innocent women stripped stark naked, and searched after such an inhumane manner, as modesty will not permit particularly to mention.

Twelve strangers in that Country, but freeborn of this Nation, received twenty three whippings, the most of them being with a whip of three cords, with knots at the ends, and laid on with as much strength as they could be by the arme of their executioner, the stripes amounting to three hundred and seventy.

Eighteen Inhabitants of the Country, being freeborn English, received twenty three whippings, the stripes amounting to two hundred and fifty.

Sixty four Imprisonments of the Lords people for their obedience unto his will, amounting to five hundred and nineteen weeks, much of it being very cold weather, and the Inhabitants kept in Prison in harvest time, which was very much to their loss, besides many more Imprisoned, of which time we cannot give a just account.

Two beaten with pitcht roops, the blows amounting to an hundred thirty nine, by which one of them was brought near unto death, much of his body being beat like unto a Jelly, and one of their own Doctors, a member of their Church,

Church, who saw him, said it would be a miracle, if ever he recovered, he expecting the flesh should rot off the Bones, who afterwards was banished upon pain of death, there are many witnesses of this there.

Also an Innocent man an Inhabitant of *Boston*, they banished from his Wife and Children, and put to seek a habitation in the Winter, and in case he returned again, he was to be kept Prisoner during his life, and for returning again, he was put in Prison, and hath been now a Prisoner above a year.

Twenty five Banishments upon the penalties (of being whipt, or having their Ears cut, or branded in the hand) if they returned.

Fines laid upon the Inhabitants for meeting together and edifying one another, as the Saints ever did, and for refusing to swear, it being contrary to Christs Command, amounting to about a Thousand pounds, besides what they have done since, that we have not heard of, many families in which there are many children are almost ruined by these unmerciful proceedings.

Five kept 15. dayes in all without food, and 58. dayes shut up close by the Jaylor, and had none that he knew of, and from some of them he stopt up the windows, hindering them from convenient aire.

One laid neck and heels in Irons for sixteen hours.

One very deeply burnt in the right hand with the letter H. after he had been whipt with above 30. stripes.

One chained the most part of twenty dayes to a log of Wood in an open Prison in the Winter time.

Five appeals to *England* denied at *Boston*.

Three had their right Ears cut by the Hangman in the Prison, the door being barred, and not a Friend suffered to be present, while it was doing, though some much desired it.

One of the Inhabitants of *Salem*, who since is banished upon pain of death, had one half of his House and Land seized on while he was in Prison, a month before he knew of it.

At a general Court in *Boston* they made an Order, that those who had not wherewithal to answer the fines that were laid upon them (for their Consciences) should be sold for Bond-men and Bond-women to *Barbados*, *Virginia*, or any of the English Plantations.

Eighteen of the People of God, were at several times banished upon pain of death, six of them were their own Inhabitants, two of which being very aged people, and well known among their Neighbours to be of honest conversations, being banished from their Houses and Families, and put upon traveling and other hardships, soon ended their dayes, whose death we can do no less then charge upon the Rulers of *Boston*, they being the occasion of it.

Also three of the Servants of the Lord they put to death, one of them they caused to be Executed in 24. hours after they had taken her.

And when we heard from thence last, there was four more in prison, who according to their Law, were to be banished upon pain of death, and twenty four of the Inhabitants of *Salem* were presented, and more fines called for.

These things (O friends) from time to time have we patiently suffered, and not for the transgression of any Just or Righteous Law, either pertaining to the Worship of God, or the civil Government of *England*, but simply and barely for our consciences to God, of which we can more at large give you (or whom you may order) a full account (if you will let us have admission to you, who are banished upon pain of death, and have had our ears cut, who are in *England* attending upon you) both of the causes of our sufferings, and the manner of their disorderly and illegal proceeding against us, Who begun with Immodesty, went on in Inhumanity and Cruelty, and were not satisfied untill they had the blood of three of the Martyrs of Jesus; Revenge for all which we do not seek, but lay them before you, considering you have been well acquainted with

sufferings

sufferings, and so may the better consider them that suffer, and may for the future restrain the violence of these Rulers of New-England, you having power in your hands, they being but the children of the family of which you are chief Rulers, who have in divers of their proceedings forfeited their Patent, as upon a strict enquiry in many particulars will appear. And this (O King and you of his Counsel) we are assured of, that in time to come it will not repent you, if by a close rebuke you stop the bloody proceedings of these bloody persecutors, for in so doing, you will engage the hearts of many honest People unto you, both there and here, and for such works of mercy, the blessing is obtained, and shewing it is the way to prosper.

We are witnesses of these things.

Who besides long Imprisonments, and many cruel whippings, had our Ears cut, *John Rous, John Copland.*

Who besides many long Imprisonments, divers cruel whippings, with the seizing on our Goods, are banished upon pain of Death, and waite here in England, and desire that we may have an Order to return in peace to our Families. *Samuel Shastock, Josiah Southwick, Nicholas Phelps.*

A Declaration of the Sufferings of the Inhabitants of the Province of Maryland in Virginia, as followeth.

William Fuller and Thomas Homwood, had taken from them because they could not be conformable to the unrighteous Orders of Court made by the Officers of Cecilia Baltimore in Mariland, to the value in goods, eight pounds five shillings and eight pence.

Taken from Richard Keen for not training, the sum of six pounds fifteen shillings by the Shrieff, and his Servants have received much abuse; The Sheriff drew his Cutlash, and with the point made a thrust at his Breast, and struck him over the shouldiers, and said you Rogue I could find in my heart to split your brains; The Sheriffs name is William Coursey, there be several Witnesses to testify the Truth of this thing!

Again, this Captain of the Souldiers, whose name is John Odor, with Justice Askem with a rude crew, drank out certain Casks of Wine bought of Justice Askham, for which Wine they came to Richard Keen, and to other mens houses to take away their Goods, to make payment for that which they had idly spent: Justice Askham so called, coming to Richard Keens house, was taxed by the wife of Richard Keen for being drunk at one of their Randivous; He replied he was not drunk, for said he a man is never drunk if he can go out of the Carcs way when it is coming towards him.

William Mustot, fined for not training to the value of six pounds fifteen shillings, & one John Bogge an Officer of Captain Thomas Brook gave order to the Sheriff, that if he could not take his goods, to take his Chest, if not his Chest his Shirts.

John Kuap, had taken from him for not training, goods to the value of seven pounds ten shillings with a Chest, and fined to the value of three pounds ten shillings for not swearing, he being an antient man about sixty years of age, and hath laboured hard in the strength of his dayes and years, to get those goods together.

William Berry, was fined to the value of three pounds fifteen shillings for entertaining Thomas Thurston into his house one night.

Michael Brooks, fined seven pounds ten shillings because he could not swear, and four pounds ten shillings because he could not train under the command of John Odor Captain, who declared in the presence of many that they were not fit to be Souldiers that could not swear, be drunk and where in

J. Keen, fined for not training, to the value of four pounds ten shillings, under the said *Odor* Captain.

Edward Hinkesman, fined to the value of four pounds ten shillings, for not training under the said *J. Odor*.

Henry Osborn fined to the value of three pounds fifteen shillings, because he entertained *Thomas Thurston* one night, and to the value of four pounds ten shillings for not Training under *John Odor* captain.

John Day fined to the value of three pounds fifteen shillings for entertaining *Thomas Thurston*, and to the value of four pounds ten shillings for not Training.

Woodman Stocley fined to the value of three pounds fifteen shillings for not taking the oath of a Constable.

Richard Preston was fined to the value of three pounds fifteen shillings for entertaining *Thomas Thurston* one night into his house.

Taken from *John Baldwin* to the value of five pounds five shillings for not Training.

Taken from *Thomas Cole* to the value of forty eight pounds because he could not swear.

Thomas Mears was fined to the value of eight pounds five shillings because he could not swear; Likewise *John Norwood* Sheriff took away in goods from the said *Mears* to the value of five pounds because his Son could not Train.

Taken from *Robert Clerkeson* to the value of five pounds because he could not swear, and for not Training, to the value of forty shillings.

Taken from *Henry Woolchurch* because he could not Train to the value of five pounds five shillings.

Taken from *Edmond Burton* because he could not swear, to the value of eight pounds, he being a poor man.

Taken from *Susan Eliot* to the value of sixteen shillings for her man missing once Training.

Taken from *John Larking* to the value of fifteen pounds, because he could not swear.

Taken from *Robert Harwood* to the value of eleven pounds, because he could not swear.

Taken from *John Homwood* to the value of seven pounds ten shillings, because he could not Train.

Taken from *Thomas Underwood* because he could not swear, to the value of seven pounds ten shillings, he being a very poor lame man, and not the use of his Limbs to labor, and hath a Wife and four small Children.

James Raseal a poor man, having a wife and two small children, and his wife big with another, *John Norwood* Sheriff took from him for the value of three pence three farthings, to the value of three shillings three half-pence, in meat that was provided for his wife and children, and said that the Court had lent it him for the imprisoning of *Tho. Thurston*.

Jonathan Neale had taken from him because he could not train, to the value of forty five shillings.

Hugh Drue, fined to the value of four pounds ten shillings, he being a very poor man and in debt, sold his Cow to satisfy part of his debts; *Baltimore's* Officers having knowledge of it, seized upon that he sold his Cow for, which was to the value of five pounds five shillings, because he could not train.

William Davis, for not training fined to the value of four pounds ten shillings, and had taken from him in Goods to the value of five pounds eleven shillings, he being a very poor man.

William Cole had taken from him one Servant valued to be worth sixteen pounds which was his Apprentice bound for seven years, valued to be worth by the five pounds five shillings, taken from him because he could not Train.

John Norwood Sheriff came and demanded of *Samuel Chew*, to the value of eighteen pence, for the imprisonment of *Tho. Thurston*, he denying to pay it, took from him to the value of three shillings.

Taken

Taken from *Richard Ensal* upon the same Demand for Imprisonment of *Thomas Thurston*, for four pence halfpenny, taken from him to the value of twenty pence halfpenny.

Thomas Turner was in Court, having business there, and Coming with his Hat on before the Court, where was present *Edward Lloyd*, and *Samuel Withers*, they caused his Hat to be taken from him, and never returned it again.

Again, the said *Tbo. Turner* was before the Court where was present *Samuel Withers*, and *Thomas Todd*, and *Thomas Besson*, and because he could not bow to them they caused his hat to be taken away, and never returned it again.

Ralph Hawkings because he could not swear had taken from him to the value of ten pounds five shillings, he being but a poor man, and it is likely, it is more than one third of his Estate.

Robert Dun had taken from him because he could not Train, to the value of eight pounds five shillings.

Francis Barnes had taken from him, because he could not Train, to the value of six pounds five shillings.

John Ellis for not Training, had taken from him to the value of six pounds five shillings.

Henry Carline had taken from him because he could not put off his Hat in Court, to the value of three pounds fifteen shillings.

Taken from *William Elliott*, because he could not Train, to the value of four pounds seventeen shillings sixpence.

Edward Coppedg, because he could not Train, had to the value of five pounds seven shillings six pence taken from him, and suffered punishment by whipping on the bare Back, a very poor man, having a Wife and two small children.

More taken from *Henry Carline* for not Training, one Cow, one Calf, one yearling Heifer, prized by them but at the value of five pounds thirteen shillings six pence.

John Woolcott had taken from him by *John Norwood* Sheriff, because he could not Train, to the value of five pounds five shillings.

VWilliam Read because he could not Train, had taken from him one Servant, valued at four pounds ten shillings by them, which had about a year to serve, he being a very poor man, and his servant was accounted to be worth seven pound ten shillings.

Ishmael Rite, and *VWilliam Stockden*, and *Guy White*, for not Training, the Sheriff *VWilliam Coursey* by order from Captain *John Obdor* hath violently taken from them to the value of seven pounds, and the Sheriff threatened to turn us out of our house and Plantation, *John Askham* Justice of Peace being by at that time; And further they arrested *Ishmael Rite* to the Court, and would have him to take the oath of a Constable, he refused to take the oath, but told them he would perform the office faithfully so far as his conscience was clear, but that would not satisfy them, they threatened to fine him to the value of seven pounds ten shillings, the Sheriff took away for fees to the value of forty five shillings.

John Holladay for not Training had taken from him the value in goods five pounds six shillings and three pence.

Again for not assisting the Sheriff *John Norwood*, to take *Thomas Thurston*, was whipt severely.

These are not all the sufferings by much which this poor people have undergone and not for evil doing, but for keeping Faith and a good Conscience, which many hath put away and made shipwreck of, else all these inhumane, barbarous, cruel works of darkness could never have been brought forth, which hath shaped their Government and their Profession.

Friend

Friend and friends, we having the word of a King, and again renewed by a Declaration, that we should not suffer upon the account of Religion, and being given forth by you that have suffered for your Religion, and beyond the Sea, had more tolleration then in your own Nation: (which we have had the same likewise) and now in the Kings Name do we suffer, and specially by such as have been against You that be in authority, which is to get favour with you; And our Meetings are broken up with much violence, and haled out, and abused, and bruised, and thrown into waters, and many imprisoned and bruised to the dangering of their lives. And these things are done in your Names, and you may be unacquainted with them: Therefore they are laid before you, and given to you to consider.

For if the liberty of your Consciences (when you were banished) had been restrained, and you had been forced to deny your Religion, it would have grieved you. Therefore consider them now that be in your state, who had rather die then offend God; And whether you do own those things that are done in the Kings Name, yea or nay? If not, that there may be a restraint to their violence to stop the unmerciful men with their Clubs, and Staves, who are making havock of the Innocent, that they may not make the King a cloak to do wickedly; For your understandings have been exercised in these things who have known sufferings, by which you may the better feel and know the condition of others.

And now you may consider the Law and the Prophets to do as you would be done by, and to shew mercy; For we are imprisoned because we cannot take an Oath, the Oath of Allegiance and Supremacy, as before is expressed, the Servants of Christ, who commands them not to swear, but keep to yea and nay in all their Communications; And yet we are Imprisoned and Mangled, and mis-called as Traytors, and threatned that our estates must be taken away, and confiscated to the King, because for conscience sake towards Christ, and in obedience to his Commands we do not swear. And many now knowing Friends principles that they cannot swear, do avenge themselves upon them by tendering them the Oath, that would be much against the King if they had an opportunity. Now these things being done in the Kings Name, we that suffers desires to know whether You own that these things should be done in his Name? For we gave forth an answer to the Oath of Allegiance and Supremacie which we presented to You and the King, of which we desire to have an answer from You; And whether You will own those things; For we do not charge them upon the King, because he gave forth the word of a King and a Declaration to the contrary; and as knowing, who they are that are Actors of these things in the Nation, against Honest, Godly, Innocent, Harmless Servants of the Lord that loves Peace, and Righteousness, and are for the establishment of that in Truth.

For we are threatned (and they say) that we shall have no protection, because we will not swear, and looked upon as Traytors that any man may kill us, if we will not swear, and have no protection from the Law, and from us our Goods is to be taken, and our families spoiled.

Therefore let Justice be done, and Judgment be divided aright, for that preserves both Government, and Magistrates, and a People in peace; And yet the Taxes and Sessment of us required, and yet cannot have the benefit of the Law, which you do understand paying that, People may have their liberty in *Turkie*. Therefore these things are laid before the King and You, that You may understand (not as charged upon him) what things are done in his Name; That with Truth, Justice, Righteousness, and Wisdom you may rule; And know the Law was not made for the Righteous, but for sinners and transgressors, and that he and Ye all may distinguish between such; For we were (in the dayes of *O'iver*) fined and imprisoned and slandered as Jesuites and the like, because we could not disobey Christs Doctrine to swear, and take an Oath, our Principle is known through all these Dominions, and many other Nations, not to swear any

Oaths at all, whatsoever is an Oath being forbidden by Christ Jesus, and upon no other account; and we have given forth a paper to that purpose unto the Kings. Now all other people doth not deny swearing upon this account (as we do) for Christs Command and Religion sake, therefore other peoples condition is not ours. Who will swear, and doth not scruple taking an Oath upon this account (but for other ends) Therefore there must be distinction made betwixt us and them. Now if you should say, To let us have our liberty (which was but to let Christs Commands be obeyed) this would let up others that say they cannot swear.

But then you must mind upon what account it is, for we have given our account unto the King; and to the whole Dominion, and to the whole Christendom, both in Word and Writing and Print; So we desire you to give us an answer, Or to give forth something to stop the proceeding of the forcing Oaths on us, and that we shall not be imprisoned upon this account, nor our goods spoiled to the ruine of our Families; for it is known that we could never swear in the dayes of *Oliver*, nor *Richard*, nor the Parliament, nor in the time of the Committee of Safety, (so called) nor our friends beyond the Seas in other Nations; Yet we have suffered more in this Nation then in any other Nation concerning that thing, not swearing; and if our yea be not yea, and nay nay, then let us be punished for that (if you ~~are~~ doubt or question) as much as you would do for not swearing; And if ye doubt or question our faithfulness that lie in Prisons, and Irons, and Dungeons, because we cannot take an Oath, let us be sent for up before You to satisfie You further, for that Oath is put the more in the enmity to us, because they know we cannot swear, whereby the unjust thinks to revenge themselves upon us, which there is no people in the Nation doth refuse the Oath for Conscience take but us; For they know that friends will stand to their principles, and therefore they know they can make spoil; And now it lie upon You to remedy these things, and to break the jaws of the wicked (as *Job* did) that rends the Innocent to pieces.

And our Friends and People beyond Sea, in *Holland* that cannot swear for Conscience sake to obey the commands of Christ, the Magistrates puts no oath to them, neither doth cause them to suffer, or lay any penalty upon them for not swearing, who keep to yea and nay in all their communications, according to Christs Doctrine and the Apostle, *Mat. 5. chap.* and *James 5.*

Acts the 17. *Paul* disputed daily in the Market and in the Synogues, and this was their practice, and you may see the impatience of them oft-times in the Synagogues and Markets, and many times their patience of their hearing of him, which he calls Noble, and in the Church which the Apostles had planted, they might all speak one by one, if any thing was revealed to him that sat by, the first was to hold his peace, and this was the order in the Church of God, *2. Cor. 1.* And now in the Churches so call'd that are established since the Apostles daies, if one that sits by, something be reveled to him from the Lord to speak it forth, it is called disturbance, and he is haled out and persecuted; and if he bid people Repent in the Markets and streets, that swears and curses, and lyes and are drunkerds, they fall upon him with fists and staves and hales him before Magistrates, and casts him into Prison, as a peace-breaker, whereby truth hath not had so much liberty as *Saladingers*, and singing ballads and jest Books in streets; and if one aske a question in the Synagogue, being not satisfied what another delivers or speaks or disputes upon, by them that be in the Synagogue they are haled out and cast into prison in stead of giving them satisfaction or convincing the gain-sayers, if they were such that did question, which shews a degeneration amongst the Christians from the Apostles practice and command and life.

And armed and disguised men have come into our meetings with naked swords falling upon Innocent harmless naked people in our meetings, and men carried out in the night and in winter season and time of the snow, and there bound, and laid on hills.

And many of the same have been kept in prison, not without great trouble, the place was so bad that they stood almost over shoes in water, and trampled in mud and excrements and not suffered to have a little fire to take away the smel, and cruel Jailors have thrown chamber pots full of excrements on our heads, and thus we have suffered by the professors of Christs words, who have no such example in the Scripture for these their practices, which shews they are those that have the form of Godliness but deny the Power, and from such the Apostle bids turn away.

And further, sixty of our Friends have been sued up (to appeare at *London*) by Priests and others this last term.

And you cannot say our meetings are tumultuous, for they are such people as the Priests and Teachers of the world do teach, and be under their nature, that comes with clubs, staves, stones, dirt, shoutings, making a noise, scoffs, mocks, reproches, slanders, which is a dishonour to the Teachers, and not a grace to the Governors and Ruler, and they are they that makes tumults against whom we never lifted up a hand, but with meekness have patiently suffered, except it hath been to let you know that such dishonours the very profession and Name of Christ and Government, and are a grief to the Righteous, and causes the way of Truth to be evil spoken of; and all that we desire is that they that profess themselves to be Teachers, teach their people the way of holiness, and they that are Magistrates do bring them into the practice of civility, and that them that fear the Lord may live peaceably, that is our prayers, and that you may grace your Government, and your Teachers may do that, that their fruits may be so seen, that others may glorifie God, and that they might be followers of them as they are followers of Christ.

Kent.

Edward Noakes of *Wood in East Kent* farming Land at the rate of eighty pounds the year (for one years Tythes claimed, which was but twenty pounds, had taken from him goods to the value of one hundred pounds, and was kept two years and a half in prison called the Kings Bench, besides.

Shropshire.

We being peaceably met together in *Shrewsbury* this tenth Month, 1660. There came some Souldiers and broke up the meeting and had us to prison, because we could not for conscience sake take the Oath of Allegiance, being twenty one persons.

Richard Moore
John Shield
Oliver Atherton
Thomas Jackson
Richard Ward
Edward Jefferis
John Jefferis
William Trate
Tho. Ienks
Abraham Poyner
James Farmer

Constantine Overton
John Payne
John Mallington
Owen Roberts
Thomas Studly
Ralph Sharply
Samuel Averal
Humphry Overton
Francis Winsor
Henry Rawson

POSTSCRIPT.

A further Account being sent up of more that are Imprisoned since the other in this Book were printed, which being added to the former, there is at present in prison of our Friends, sufferers for conscience sake, three hundred and seventeen persons.

THE END.

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